

WISDOM'S Dictates :
O R,
APHORISMS & RULES,
Physical, Moral, and Divine;

For Preserving the *Health* of the *Body*,
and the *Peace* of the *Mind*, fit to be
regarded and practised by all that
would enjoy the Blessings of the pre-
sent and future World.

To which is added,

A BILL of FARE
O F

Seventy five Noble Dishes of Ex-
cellent Food, far exceeding those made
of Fish or Flesh, which Banquet I pre-
sent to the Sons of Wisdom, or such
as shall decline that depraved Custom
of Eating Flesh and Blood.

By THO. TRYON, Student in Physick, and Au-
thor of Pythagoras's Mystick Philosophy Re-
vived, wherein the Mysteries of Dreams, Vi-
sions, Angels, and Spirits, are unfolded, and
their secret Communications to Mankind.

LONDON,

Printed for Tho. Salisbury, at the Sign of the
Temple near Temple-Bar in Fleetstreet. 1591.

To the Reader

**THE
AUTHOR
TO THE
READER
WISHETH
Health and a Sound Mind.**

AS I have on several Occasions endeavoured to Recommend those most necessary Virtues, Temperance and Sobriety, to the practice of Men, and to inform them (according to that Talent I have received from the dear Grace and free Bounty of the Lord) of the things that appertain to their peace; though many of these Aphorisms, or the Substance of several of them, may be found occasionally dispersed in several of our Writings, yet I thought it might not be unuseful to some to present them altogether, and hope by the Blessing of the most High, these plain short Mentoes may yield some Fruit to those that shall use them, if they come prepared with Minds

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to receive Truth in the Love thereof, and practice what their own Consciences cannot but inform them is their Duty,

For this is the method our Saviour prescribeth his Disciples, to come to the right knowledge of Divine Truth, viz. by the doing of Gods Will, He that doth my Fathers Will (saith he) shall know of the Doctrine whether it be of God or no, he is a true Christian indeed, not he that is only Book taught, but he that is God taught, he that bath an Unction from the Holy One, (as the Apostle calleth it) that teacheth him all things; I confess Ink and Paper can never make us Christians, can never beget a new Nature, or a living Principle in us, can never form Christ, or any true Notions of Spiritual things in our Hearts, the Gospel, that new Law which Christ delivered to the World, it is not merely a Letter without us, but a quickening Spirit within us; Rules, Maxims, or Directions could never yet of themselves beget the least Glimps of true Heavenly Light, the least Sap of saving Knowledge in any Heart, all this is but the Grabling of the poor dark Spirit of Man after Truth to find it out with his own endeavours, and to feel it with his own cold and benumm'd Hands; Words and Syllables, which are but dead things, and cannot possibly convey the living Notions of Heaven Truths to us; The secret mysteries of a Divine Life of a mere Nature cannot be truly understood, except the Soul be kindled from within and awakened into the Life of them; A Pain

To the Reader.

ter that would draw a Rose, though he may florish some likeness of it in Figure and Colour, yet can never paint the Scent and Fragrancy, or if he could draw a Flame, he cannot put a constant heat into his colours; All the Skill of Curving Artisans and Mechanicks cannot put a Principle of Life into the most Exquisite Statue of their making, Men and Books may propound some Directions to us; that may set us in such a way of Life and Practice as in which we shall at least find it within our selves, and be experimentally acquainted with it, but they cannot teach us Virtue like a Mechanick Art or Trade, no; no there is a Spirit in Man, and the Inspiration of the Almighty giveth this Understanding, but we shall not meet with this Spirit any where (though it be near to every one) but in the way of Obedience, therefore whatever Rules or Advices thou meetest with here, of the truth of which thou art convinced, immediately up, and be doing, put in practice, and continue therein with Constancy and Resolution, and then thou shalt be able to taste and feel, and witness the Excellency thereof, not from any Words but from the Evidence of their own Souls, and so become capable and disposed to entertain the rest and other more sublime Virtues.

Despise not the Rules for promoting Health and Temperance, the ways of God and Nature are plain and simple, but mighty in operation and effects, the Body is as an Instrument to the Soul, and being out of tune no harmony can be expected in the Microcosm. The Curious may

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may expect these Axioms should be more methodically placed, but as I wrote them down as they sprang up in my Mind, so I have observed Postures, That a careless mixture makes the whole more pleasant to the Eye and Readable, then if every sort of Flowers and fragrant Herbs were put together by themselves. Read and practice, turn thy Eyes inwards, and wait at Wisdom's Gates; separate thy self from the Ways of the Multitude, and the Lord from whom alone proceeds every good and perfect Gift, give thee understanding in all things,

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Wisdom's Dictates :
OR
APHORISMS
Physical, Moral, and Divine, &c.

1. **T**He first step to Wisdom is to know thy self, the Consummation of it, to know God thy Creator.
2. Nature is the Art of God, or that Distinct property wherewith he hath endued every thing in the Universe.
3. There is not a greater Note of Folly then to be Ignorant of the true Value and Knowledge of the Things that are.
4. Therefore follow not the Opinions of the Vulgar, for they generally slight and despise things precious and excellent, and admire things vile and pernicious.
5. Take not the Name of thy Creator in thy Mouth, except thou hast some inward sense of His wonderful Power, Virtue, Strength, Beauty, and Majesty, and that He is thee all, the sustainer and preserver of thy self and all Beings.
6. Honour not the Sepulchres of the Saints.

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and Wise Ancients, and at the same time Stone the present Prophets that appear in the same Spirit of Wisdom.

7. Imprison thy Tongue lest it imprison thee ; Nature knows it was an unruly Member, and therefore barrocadoed it in with Teeth, and for one Mouth gave us two Eyes, two Ears, two Hands, to teach us, that our Busines should be to see and hear, and do good Actions, rather then only to talk of Wisdom and Goodness ; and the Heart to remain in the harsh Fire, and under the operation of the divided forms of Nature.

8. 'Tis not Words but Things, not Names but Reason, not Resemblances but Realities, not Sublimeties but Simplicities, that the Sons of Truth doth seek after.

9. Seek not the splendid Drudgeries, or High Places and Offices of this World, for they ofren draw the Soul into Perdition, and the Body into Distempers.

10. Entertain Charity, and seek Peace with all Men, and be helpful to thy Friends, and kind to Strangers, but Love and do good even to thy Enemies, for otherwise thou doest but usurp, not deserve the Name of a Christian.

11. Lye not for Gain, nor never let Interest so byafs thy Understanding and Mind, as Justice cannot stand upright.

12. Give the Lord Praises for all things, because he is the Fountain of all things.

13. Boast not of thy own Acts, though thou

thou dost exceed in Arts or Sciences, but consider whatever thou canst do more then thy Neighbour is the Gift of the Lord, and not thine, be not therefore proud of that which is none of thy own.

14. Know that Satisfaction is the greatest Riches, and Content the only thing that makes Men Happy.

15. A little supports Natures Wants, but the whole World cannot satisfie a Wantons Desires.

16. Think not therefore those only Happy that have great Possessions, for as little supplies the real Necessities of a King as of a Begger.

17. Riches and Honour will not satisfie the Mind and Soul of Man, because there is no simile between them ; every thing must have its own Food, or else that groans and dies ; that which is Incorporeal, must have Incorporeal Food.

18. For as the wants of Nature cannot be enlarged equal to Mens Riches, so neither can their Pleasures be augmented without doing Nature an injury.

19. Riches are commonly snares, therefore rather to be shunned then greedily sought after, except it be to do good, and to support the poor and needy.

20. What advantage is it for a Man to be worth 10000*l. per Annum*, except he could eat and Drink proportionably, and lengthen out all sensible Pleasures accordingly, and if

he could, it would but make him the more a Beast, and render him incapable of enjoying the true Pleasures in this World, and Eternity.

21. Therefore always entertain in thy Microcosmical Castle those three grand Friends of Mankind, Humility, Patience, and Temperance.

22. Whenever you Eat or Drink, Do it (saith Wisdom) in *Remembrance of me*, that is, fear my Name, and submit to the guidance of my Spirit, who will teach the Sons of Wisdom all things necessary.

23. Desire not variety of Meats nor Drinks for fear the Soul be overwhelmed in the dark Clouds of Wrath and Sorrow.

24. Eat not to dullness, for that is a token of Gluttony, and a forerunner of Diseases.

25. Delight not in Meats and Drinks that are too strong for Nature, but always let Nature be stronger then your Food.

26. Prolong not the Pleasures of the Palat by improper mixtures or wanton Sauces beyond the necessities of the Stomach, for whatsoever is superfluously received is a burden to Nature, and the Seed-Plot of Diseases.

27. Eat not before your former Food be concocted, if you would avoid Crudities and varieties of Distempers.

28. Moderate Fasting is a most excellent Physician both for the Body and Mind.

29. Do not Eat or Drink any thing that is hotter then your Blood, except in a Physical way,

way, for fear lest you infect the Fountain of Life with a Scorbustick Humour.

30. Apply your selves to Wisdom, that you may find out the right proportion of Meats and Drjinks, and observe weight and measure in both.

31. Observe proper times of Eating, viz. 8 or 9 in the morning, and 3 or 4 afternoon.

32. Let your Food be simple, and Drjinks innocent, and learn of Wisdom and Experience how to prepare them aright.

33. Delight not your selves with ill Customs, rather suspect all that you see commonly practised, for the multitude is the Master of Errors, and the Tutor of Fools.

34. Moderate Hunger cleanseth all the Vessels of the Stomach, makes the Spirits brisk, and puts new thoughts into the Soul, rendring a Man fit to give the Lord Thanks for all his Blessings.

35. Remember, that in all your preparations of Food, that you preserve the most subtle Essential parts, for after the gros Body is opened and digested, the purer Spiritual Virtues are on the Wing, and apt to evaporate, and will suffer violence if Care be not taken.

36. Note, that all Meats and Drjinks do awaken, nourish, and beget their similes in the Body, and their Essences never depart, but are Incorporated, and become Essential.

37. For the Blood, Spirit, Sences, Dispositions, Inclinations, and whole Complexion of the Body and Faculties of the Soul becomes

better or worse according to the Nature Simplicity, or the Contrary of Meats and Drinks, which is most clear and manifest in the Milk of Cows, Butter, Cheese, Flesh, and Herbs, the Goodness and the Contrary is according to the Food, and all Herbage as the Land is, better or worse, and Compost laid thereon.

38. Observe to take Food proper for every Season, for Winter requires stronger, harder, and more drier Food than the Summer, as also more Succulent; the Spring Foods of a middle Nature; in the Summer let your Foods be light of digestion, as various sorts of Milk Meats, Gruels, Herbs, Bread and Butter, Bread and Oyl, Bread and Raisons, and the like, and have a care of your Health in *August, September, and November*, especially as to quantity and quality, for then is most danger of Sickness and Surfeits.

39. Refrain at all times such Foods as cannot be procured without violence and oppression.

40. For know, that all the inferior Creatures when hurt do cry and send forth their Complaints to their Maker or grand Fountain whence they proceeded.

41. Be not insensible that every Creature doth bear the Image of the great Creator according to the Nature of each, and that he is the Vital Power in all things.

42. Therefore let none take pleasure to offer violence to that Life, lest he awaken the fierce

fierce wrath, and bring danger to his own Soul.

43. But let Mercy and Compassion dwell plentifully in your Hearts, that you may be comprehended in the friendly Principle of Gods Love and Holy Light.

44. Be a friend to every thing that's Good, and then every thing will be a friend to thee, and co-operate for thy good and welfare.

45. Refrain all manner of Robustick Sports and Plays, for fear of being precipitated into wrath and violence.

46. Give no place to Idleness, but use Lawful and Innocent Exercises.

47. Forbear Riding except it be on necessity, but use Walking and going on Foot, for such Exercises do propagate Health, Strength and Agility of Body and Mind.

48. Refrain Hunting, Hawking, Shooting, and all violent oppressive Exercises, and instead thereof spend your spare time in Gardening, Planting, and Cultivating the Earth; which will afford both an innocent Pleasure and Profit to Body and Mind.

49. Lend not an Ear to Tale-bearers, nor please your selves with the Company of Backbiters, for they are great Evils, and hard to be Cured.

50. By Abstinence a Man can extinguish Exorbitant Desires, as a raging Fire is abated by withdrawing of Fuel.

51. Therefore when your Inclinations leads you to any Evil, or that which is contrary to

Reason and Temperance, put a period forthwith thereunto by a firm Resolution and Promise not to communicate with such things, be it Meats, Drinks, or other things whatsoever.

52. When you look upon, or behold any Fruit, Seed, Grain, Flower, Trees, Grass, Fountain of Water, Beasts, or any other Created Being of the Works of the All-wise wonderful God, then cast your Eyes inward, and consider the unsearchable Wisdom, Power, and Strength of the Creator, and learn by an inward sight of visible things to adore and ever admire the Maker and Strainer of all these wonderful Beings, and reflect upon thy own Weakness and Inabilities which come on Mankind by Sin, and so sink down into Humility, which is a foundation to all other Virtues.

53. Learn to know God in thy own Soul, and the various operations of Nature in thy self, which will render thee and every one capable to know them ; for what is to be known of God, and of the Universal Nature, is, (as the great Apostle saith) I manifest in Man, not without him.

54. Learn to know from what Fountain all thy Thoughts, Imaginations, Words, and Works do arise or proceed.

55. For every Speech and Action carries the power and strength of its respective Principle with it, so has a certain natural power to awaken and strengthen its likeness whether in the Good or in the Evil.

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56. Remember that all good Thoughts, Imaginations, Words, and Works, proceed from the friendly Love, and holy Fountain of Gods Light, or second Principle.

57. But on the contrary every evil thought, word, and act, takes its Birth from the evil, bitter Root, and dark fierce Wrath, or first Principle, in which God is called by the Prophets, a Jealous angry God, and a Consuming Fire.

58. Likewise all kinds of Oppressions either to Man or Beast do arise from the same poysonous Radix.

59. Observe the Rules of Silence, for it is a sublime and profitable Virtue, when through Wisdom it is duly regarded.

60. Speak not evil or slightly of your absent Friends or Acquaintance, or any other, but what you have against, or to say unto any, let it be done according to the Heavenly Rule of Christ, viz. Admonish them face to face in friendliness.

61. Judge not those things you do not know or understand.

62. Nor admire Persons or things that you are ignorant of.

63. Remember that Wrath and Anger are most cruel and inward Enemies, cut them off therefore in the bud ; by the Seed of the holy Spirit of the Lord, before they obtain a substance, or are formed into Words.

64. Much speaking, though it be from Wisdom, is lightly set by, amongst Fools.

therefore hearken unto your Saviour, and cast not Pearls before Swine.

65. Avoid evil Communications, for they corrupt all even in the Bud.

66. Keep your own Council and your Friends, be slow to speak, and when occasion requires, let it be with advisements, and in few words as the matter will bear.

67. Remember that Wisdom is always cloathed in with plain modest Garments, and that gawdy glittering Attire is a true sign of Lenity and Folly.

68. Let all young People, especially the Males, observe the Rules of Sobriety and Cleanness for the sake of Virtue, and for the Fear and Honour of the Lord.

69. They ought to avoid the eating of all sweet compounded Foods, and drinking of strong cordial Drinks; for such things heats their Blood, irritates their Spirits, sets open the Gates of *Venus*, putting Nature and all the Properties into an unequal operation.

70. If Men will Feast and make Merry, then let their Tables be spread and environed with Philosophical Discourses.

71. Let every one observe this good Christian Rule when he Invites his Neighbours to a Treat, to give them Food convenient and suitable to Natures wants, innocent in quality, and not too much in quantity, and then let such cast up their Accompts, and what is saved by Wisdom and Frugality distribute to the Needy.

72. Drink

72. Drink not Wine in Bowles, nor strong Drink to excess, for besides the Sin against God, and your own Healths, many Men do at one time swallow down as much in value as would sustain many wanting People.

73. Honour thy Creator for all his Gifts, whether Divine or Human, art thou strong or Ingenuous or Beautiful, praise the Lord for it, 'tis his free and undeserved Gift.

74. Consider what that property or principle is in thee that always leads and invites thee to good, and condemns the evil of thy ways.

75. Esteem none so much for their Forms or Ceremonies in Religion, as for Virtue and Well-Doing, in comparison whereof the other is but painted Fire, which gives no light nor heat.

76. For no Religion or form of Worship will move the principle of Gods Eternal Light and Love, but only Obedience to Commandments, and living in the power thereof.

77. Do unto all as thou wouldest be done unto, and cherish what is good in all Men.

78. Virtue hath a secret power in it self, to beget its own likeness and form.

79. Every Word or Speech do carry the power of that property or principle that has the upper dominion in the Words or Discourses, and they do awaken and strengthen their simile in those to whom such Words are directed.

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80. Therefore Consider and Learn from what Property or Principle every Thought and Imagination do arise and proceed, and before they be formed into Words or Actions, Present them before the Throne Angel, or Divine Principle, and let Wisdom judge them.

81. Suffer not your Souls to enter into any thing too violently.

82. Remember that all extreams do powerfully attract there contrary; nor can any Inclination continue long, that is fierce or violent.

83. Know that Self-conceit is a Monster, and leads her Scholars into Perdition.

84. Be not over careful for future things, for as our Lord saith, *No man can by his Solitude add any thing to himself.*

85. Entertain Chearfulness, and give no place to a sower melancholy Humor.

86. In all things have a sober and secret Hope in the Lord, who only knows what is good for us.

87. Remember that Sobriety, Order, Cleanliness, and Temperance, does not only fit the Mind for the service of God, but it makes the whole Life full of Delight, and the Body healthful.

88. Marry not an old Woman for the sake of Money, or in hopes of being maintained in Idleness; for she cannot answer the end of Nature, nor for what the Lord ordained it, therefore such Marriages are to be numbered

bred amongst the greatest of Sins, as a thing against God's Law.

89. Observe the good Rules of Temperance and Cleanness in your Marriage Bed, that your Off-spring may have good Souls, healthy Bodies, and vigorous Senses.

Rules of Health and Abstinence for all young People, and others of the Cholerick Complexion to observe.

90. Such as are dignified with this Cholerick Nature, whose Fire burns brisk and lively, ought especially to refrain heady Drinks, which heats the Blood, and irritates the original Fire, which do powerfully inflame the property of *Venus*, and sets open her Gates.

91. Let no sweet Drinks come into your Bellies.

92. Abandon all Sweet, in which Sugar, Spices, or Spanish Fruits are mixed.

93. Be strangers to the *East* and *West-India* Commodities, as Nutmegs, Cloves, Mace, Cinnamon, Ginger, and the like.

94. Keep your self as much as may be from eating fat succulent Food.

95. Refrain also Foods, in which many things of contrary Natures are mixed or compounded.

96. Be careful, the quantity of your Food be not too great, for most of this Complexion are free Eaters, and for the most part the pleasure of the Palate in Eating and Drin-

ing, does continue many degrees beyond the necessity of Nature.

97. Refrain eating of Eggs and rich Broths; but eat freely of all mean simple Foods, as Water-gruel, Herbs, Bread, and the like ; also Milk as it comes from the Cow, but Flesh, Cheese, Butter, and the like be sparing in.

98. Apple-Pies where there is no Butter in the Crust, is a good Food eaten with Butter.

99. Flower and Water, Flower and Milk, Flower and Milk and Water, prepared as we have taught in the *Good Hauswife made a Doctor*, are excellent Foods.

100. Many sorts of Herbs in their seasons, if mixed and prepared as we have Taught, are very suitable Foods.

101. Bread and good Drink eaten alone, without either Butter, Cheese, or Flesh, is a most excellent Food ; as also all moist cooling Foods are proper for all People, but more especially for this Complexion, and young People in general.

102. But remember to eat dry Food once a day, especially in Winter, for then the Air is moist, and subject to Humidity.

103. In the heat of Summer eat Gruels, and other Spoon-meats, as frequently as you will, it hurts not.

104. For in that Season the Natural Heat is not so potent as in Winter or Cold weather, and therefore the Foods ought not to be so hard and strong, but more mild and easier of Concoction.

105. Accustom your self to Order, and it will become easie.

106. Use Exercises that are gentle, especially in the Morning before you Eat or Drink, for one Hour or two.

107. Take example from Wise Men, and not from Fools.

108. Gaze not on the Multitude, but turn thy Eye inward.

109. Be diligent, and learn the Nature of Things, and to know their intrinsick Virtues, especially of those Things you Eat and Drink, because the Great Creator hath endued all things with a certain Power to beget their Similes in the Body and Mind, for the Body and Spirit of every Man is daily Generated, made and sustained by those things he Eats and Drinks, and their Essences departs not from him, which is a point highly to be considered.

110. Be your own Cook, and trust not a Blind Man to prepare your Food.

111. Be able to give a Reason for all you do, for Tradition is a blind Guide.

112. Esteem not a thing because a Friend did it, but learn to have Eyes of your own.

113. Say not in your Heart, that my Grandfather, Father and Mother did so and so, and I believe they were as wise as you, and therefore I will do so too, for such Sayings are Tokens of stubborn and incurable Folly.

114. Keep a proper weight and measure in all things.

115. Refrain the frequent company of Women, especially such as have outlived Shamefac'dness.

116. Water is the most kindly and natural Drink, especially for all young People.

117. Frequent not Alehouses nor Taverns, nor let your Voices be heard in any such places, except upon urgent occasions.

118. Spend your leisure time in Reading good Books, for they beget the Image of Virtue in them that peruse them.

119. Meditate on the Law of the Lord, and the wonderful things that are, as you are about your occasions, and the good Genius that the Lord hath granted you, shall open such Mysteries as you are capable of.

120. Be diligent in Exercise, spend no time in waste, for Idleness is the Mother of many Mischiefs.

121. Consider the Heavens, the Sun, Moon, and wonderful variety of Stars, all busie in that Motion and comely Order, that the Blessed Creator set them in the beginning.

122. Look upon the Earth and the vast variety of its product, all is in a comly Order, every thing putting forth its Virtue in harmony, without grudging or envying the beautiful Form of each other.

123. Suffer not therefore thy cholericke Fire to burn so furiously, but allay it with the sweet Influences of the Waters of Shi'ock,

or

or the Love and Light of the Lord that en-lightneth every one in a Measure.

124. Consider that Passion is thy greatest enemy; stand still therefore when thou feel-est such Fires begin to kindle, and take Wis-dom to thy aid.

125. Be not too quick in speaking or an-swering a Question, but remember that your Fire burns fierce, make a pause therefore, that you may Speak and Answer with Wis-dom.

126. Do not entertain high or proud Thoughts of your Self, or your own Do-ings.

127. Despise not thy Inferior, for you are both made of one and the same Matter.

128. Suffer not dark and melancholy Thoughts to perplex your Soul, but consider the Cause, and how by Wisdom to prevent and cut them off in the bud.

129. Neither be affrighted at terrible Dreams or Visions, but consider the Root, and what Property of the Sevenfold Nature doth carry the upper Dominion in your Com-plexion, and endeavour to moderate it by Wisdom and Order, for all such Dreams and Visions arises and proceeds from the dark Root.

130. Art thou subject to the Head-ach, Vapors, or the like, then be moderate in Exercise, and take such gentle simple Meats, both in quantity and quality, which may allay such disorders, for there is greater power in Food

Food and Drink, than most imagine.

131. Wound not thy Self with thy own Arrows by imagining Mischiefs, which perhaps may never happen, nor bring thy Soul into Sorrow for that which is above thy power to help.

132. Consider that God doth all things by his wonderful Providence, therefore Fight not against him.

133. Take not the death of Friends, Children, and the like, too deeply to Heart, for it is the Will of God, in whose good pleasure are the issies of their own Lives, nor canst thou thy self preserve it one Hour, but must bow to that Great Hand when thy appointed time is come.

134. Moderate thy Passions therefore by Wisdom and sound Reason, and suffer not thy Soul to be captivated in the House of Mourning and Sorrow.

135. Give off all hard Labours before your Spirits are too much spent or wasted.

136. Be cautious how you drink any kind of strong Drink, for they are an Enemy to your Constitution, and increase Diseases.

137. Be content, and use your self to all mean and simple Foods, as Water-gruel, Bread and Butter, various sorts of Herbs both boiled and raw, sundry sorts of Food made of Milk, Fruits, Applepies and the like.

138. Raw Eggs with Bread is an excellent Food, it being the best way of eating them a little use will render them very pleasant.

139. Mild Ale and mild Beer are the most simple Drinks, except Water, which if used from Childhood, exceeds all other, especially for the Female Sex.

140. Art thou troubled with Coughs and Stopages of the Breast, or phlegmatick gross Humors, then use gentle and proper Exercises, sometimes on high Plains, and at other times by Rivers sides ; also all sorts of Field-employments.

141. Let your Cloathing be moderate, your Beds clean, sweet, hard, and your Rooms airy.

142. Let your Food be simple Water-gruel eaten only with Bread, and seasoned with Salt, cleanseth the Stomack and Breast.

143. Flomery and Boniclabber eaten only with good well baked Bread, are most excellent Foods to allay and prevent such diseases.

144. Eat Bread plentifully, and sometimes Butter, with good Ale, but refrain Flesh and Fish.

145. Be sparing of eating of Cheese and Butter, and all sorts of fat Foods, for they obstruct all such People, and increase their Diseases.

146. Eat Herbs frequently, especially raw, with Oyl, Vinegar and Salt, or with Bread and Butter, Vinegar and Salt, they cleanse and free the passages, and cause long windedness.

147. Raw Eggs with Bread are also a very good Food for this sort of People to make whole Meals of.

148. Be moderate in the quantity of thy Food, which will abate the Humors, fine the Blood, and render the Spirits brisk and lively.

149. Keep your proper times of Eating, and remember that you do neither Eat nor Drink between Meals.

150. Follow this regular course of Diet for 6 or 8 Months, with constant and firm Resolutions, and you will certainly find an alteration to your Hearts content, for you will become brisk, lively and strong, able to perform all kinds of Exercises with far more ease and delight than before.

151. Art thou troubled with the Stone, then drink Water for a constancy, and eat all mild and friendly Foods, as Water-gruel with Onions, Leeks, Garlick, or Dandelion infused in it, according to our Book, Intituled, *The Good Housewife made a Doctor*.

152. Eat all mild moderate Herbs that are of a cooling Nature, both boiled, and sometimes raw, with Bread, Butter, or Oyl and Vinegar.

153. Eat good store of Bread, nay, live a week, 2 or 3 with Bread and good Ale, Water-gruel only made after our Directions in the Book Intituled, *Monthly Observations of Health*.

154. Refrain all salt sharp Foods, as Cheese, ...
Flesh, Fish, which later may with advantage
be wholly left off.

155. Abandon all Foods, in which any
kind of Spices, Sugars, or other sweet things
are mixed.

156. Are your Children afflicted with
the Rickets, Blotches, Boils, Scabs, or Le-
pros Diseases, then give them good tendance,
and let all their Linen, Woollen, and Beds be
kept very clean and Sweet.

157. Let their Bed-cloaths and Apparel
not be too hot, but moderate, and have a
special care, that they do not exceed in the
quantity of their Food.

158. Let their Foods be clean, as thin Wa-
ter-gruel with Bread and Salt, but not But-
ter, Fruit, Spices, nor Sugar in it, for all
such things are pernicious, and increase such
Diseases.

159. Raw Milk and Bread, after it hath
stood 5 or 6 hours or more, as is mentioned
before ; also Milk, Water, and Flower, sea-
soned with Salt, Flomery and Bonny-clab-...
bor are rare Foods for them.

160. Let them eat good store of Bread,
and drink small Ale.

161. Use them to eat raw Sallets seasoned
as aforesaid, but remember that they do not
meddle with Flesh nor Fish, and eat both
Butter and Cheese very sparingly ; for such
things increase their Diseases.

162. Let them not eat Water-pap, Sugar-sops, or the like ; but Bread soaked in good Water is an excellent cleansing and most grateful Food, for most or all Children, especially for such distempers.

163. If they Suck, let their Mothers or Nurses observe the like Order and Temperance in Meats, Drinks and Exercises, which being observed, will either prevent such Diseases, or cure them.

164. If thou art in a wasting Consumptive Condition, then I refer thee to the practice of these Foods set down at large, for that purpose, in our *Good Housewife made a Doctor*.

165. Those that would prevent and Cure the Gout, may proceed a great way towards it, if the before-mentioned Rules be observed, and for young People that are subject to Bleeding, the same will prevent, or remedy it.

166. The like abstinence from superfluity and unclean Foods and strong Drinks, and using proper Labours and Exercises, are the only means, under God, to prevent all sorts of Fevers and Agues, by cleansing the passages from evil Juices and superfluous Matter ; it also thins the Blood, and makes it Circulate, freely generates pure brisk Spirits, whence proceeds good Dispositions, and clean Inclinations, making the Body strong and powerful, and the Mind, and all the Sences fit for the Study of Wisdom and Virtue.

167. Therefore let none disdain this simple Child-like way of living and Self-denial, before they have either well considered, or put these Rules into practice.

168. But it is the custom of the multitude to Read by rote, and judge without experience, so fond they are of their Master and Tyrant Tradition.

169. Know this for a certain Truth, that Temperance and Self-denial are the Chamber-virtues of a Christian.

170. Therefore remember to be moderate in Eating and Drinking, especially Eating, which (tho' not esteemed so) it to most is really one of the most difficult and hardest duties for a Christian to observe.

171. So rare it is that any escapes free of those Natural and Insinuating Evils of Intemperance, in Meats and Drinks, and so few that by experience and practice know and are sensible of the excellency of Temperance, and the advantages it brings to the Body, and more especially to the Mind, and all the intellectual Powers of Nature.

172. The Thoughts and Words of Men are three-fold, and are all generated and moved by a three-fold Spirit, one of which is always predominant in each Thought, Word, and Work.

173. The first is the Original dark principle or property of the Fire, whence all Passion, Wrath, Envy, and Revenge, do proceed, being the Root of all Life and Motion, and if this

this property do predominate in a Mans Soul, it is both dangerous and pernicious.

174. The second Property or Principle is the most gracious, friendly, amiable Love and Light, *viz.* a Spark of that Holy Word that hath made, and do always make and generate all that is made, which the Man of God faith, Enlightens every Man that comes into the World, which our Lord Christ calls the Tallet, and some the Conscience.

175. Now from this good Principle do arise and proceed all good Thoughts, Meditations, Words, and Works, it is the Witness that condemns in every Man the eyil of his way, and Judges them, and leads Men out of evil into good, and by its friendly Influences and Counsel it mightily endeavours to allay all the Furious, Harsh, Passions, Pride, Vain-glory, Covetousnes, Envy, Back-biting, Fighting, Killing, and all Violence, which do proceed from the dark Original, or unregenerated Principle, or Wrathful Nature, and is the Blessed Genius that leads and teaches all its Followers the ways of Wisdom and Virtue.

176. The third Principle or Property is the Spirit of this World, whence do arise and proceed all mixed thoughts, words, and works, which are both good and evil, but when this Spirit is joined to the first Original Principle or harsh Fire, then all is poysoned, and such are subiect to all vain idle Jeesting, Jearing, Scoffing, mixed with all kinds of Wantonness and wicked Discourses, as also such as are

between

between Jeſt and Earnest, and all Plays and Games, and whatſoever do tend to Vanity and Lenity; but more eſpecially, as is ſaid before, when ſuch ſhall be joined to the Principle of Wrath, then ſuch become of evil cunning Natures, and subtle Inclinations, having two Faces, *viz.* Good with the Good, and Evil with the Evil, and are of very pernicious Dispoſitions; whoſoever is found in this fault, as many 1000 are, it goes very hard with them, and their Souls are beſet with a great company of Enemies both within and without.

177. So that every Man doth ſpeak from a threefold Spirit or Property, and which ſoever hath gained the Dominion, that forms his Words, but the Will is the *Primum Mūlile*, and governs the Principle, and therefore in which foever it immergeſeth it ſelf, that Property obtains the highest degree in the Thoughts, Words and Works; for this cauſe Men can at one and the ſame time, Smile and Frown, be angry with one and friends with another, and be offendèd at one thing and not at another; but ſome Men do ſuffer their Desires and Wills to enger ſo deeply into the firſt principle of fire, in their Paſſions that they are angry with all the World, and all things they have to do with, all their Fires are ſo poionous and fierce.

178. The ground and true cauſe of this every one ought to Learn and be ſenſible of, and to call all his Desires into the Second

Principle ; for as a Mans chiefest Enemies are those of his own House, and his greatest Friends dwels also in himself.

179. Therefore learn thy self the operations of thy own Nature, and follow the middle way and good Genius, for that will never lead thee to Evil, but to all Good, and make thee a friend to God, thy Self, and thy Neighbours.

180. The proper way to obtain this great Good and high Calling, is Separation and Self-denial, to follow the voice of Wisdom, and not regard the Multitude nor their Customs.

181. For every degree of Separation and Self-denial does teach Men some Virtue and true Knowledge, and prompt the Intellect to some new or excellent Notion in Gods own way.

182. The continual preffing on in Self-denial and Temperance does not only strengthen the Soul, but it attracteth the Angels, and the sweet Influences of Orion, and the Pleiades, and all the Heavenly Host.

183. For, as Christ saith, the Angels of God do mightily rejoice at the Repentance and Return of a Sinner.

184. Fear not therefore, but separate thy self from all Beastiality and Sensual Apetites both in Meats, Drinks, Words, and Works.

185. Hearken unto Wisdom in this Matter, for she will lead thee into the secret Chambers where there is no noise of the Crowd,

Crowd, nor of the Oppressions of Egypt.

186. Sometimes if thy genius lead thee, deny thy self of all things that proceed from the Animal Life, as Wisdom shall direct thee, viz. from Flesh, Fish, Butter, Cheese, Milk, Eggs, and the like, and live on Bread only, and simple and harmless Gruels, and let no Considerations of what others will think hinder thy perseverance therein.

187. But when Wisdom gives thee leave, then return to thy ordinary Food, as Bread and Butter, Cheese, Milk, Eggs, and the like.

188. Such separation from the Animal, Beastial, and Savage Nature, and all Foods that proceed from thence, and to be contented with innocent Vegetations, do increase both Humility and Humanity, and make the Body clean, chaste, and healthy.

189. Talk no longer of self-denial and separation, but enter into it in good earnest, for the Lord has perpetual regard to the Souls that are warm in their Affections and real.

190. Awake, awake, all you that sleep in Uncleanliness, Gluttony, and Intemperance, or else do not dare to call your selves any longer Christians.

191. For the true Life of a Christian consists in Love, Mercy, Purity, and Separation from Evil, and mortification of Lusts, and Self-denial.

192. And whosoever doth with Faith, Earnestness, and Prayer to the Lord for his

C 2 assistance,

assistance, and continue in the paths of Virtue, and separation from Evil, shall be happy in this World, and Crowned with Eternal Bliss. *Amen.*

193. The reason why most Men fear to dye is, because they have not obeyed God, and lived in simple Natures Path.

194. Whereas he that lives in the simple Law of God and Nature is not only freed from common fears, but Death it self is not terrible unto him.

195. Sin against God and his Law in Nature cannot be past by, except Men repent, and acknowledge, and forsake them.

196. Sin against Men are blotted out no other way but by Repentance, Retalliation, and Acknowledgement, for that is the great Law of God in Nature.

197. Be at Peace with all Men and Creatures, and all things shall have Unity and Peace with thee.

198. Be free, and speak the Words of Soundness, that thy Companions may not go away untaught.

199. Get proper Furnitures against the day of Death, that thou mayest be defended against the Evil Genus.

200. Forget not that the good Angels of the Lord are Ministering Spirits ready to assist all that fear him, and deny themselfe of the Worldly Vanities.

201. They accompany them by day, and visit them by night, and manifest the mysteries

ries both of God and Nature.

202. But Evil Angels are always ready, and prompts Men to Evil, and powerfully draws thereunto by simily, for every like begets its likeness both in the Good and Evil.

203. Be serious, and consider the nature of thy Dreams and Visions of the Night, and from what Property they take their Birth, so mayest thou Judge what Genes attend thee, and also what Property has the upper dominion in thy Soul.

204. There is an hidden mystery in all things, and nothing comes by chance, as some vainly imagine; since therefore there is a Cause for every thing, eye the Mystery.

205. Consider thine own high Graduation, how that thou art the Image of God.

206. Therefore believe that Wisdom can and is able to teach thee all things convenient and suitable to thy Degree.

207. Be vigilant in the Study of thy self, and the mysteries of thine own Nature, and thou shalt as certainly obtain Wisdom, as a young Man shall a common Trade, if he do incline and take pains therein.

208. For all things are brought to maturity through desire and seeking, the Will being able, when strong, to make something where nothing is.

209. Consider the great Mystery of thy Soul, that Eternal Fire, the Original of Thoughts, and the innumerable company of Imaginations which can penetrate all

things, and are swifter then the Wind, so that near and afar off is all alike to them.

210. Know also, that this Invisible Eternal Spark, as it is an Image of its Creator, so it is always in motion, and as active when the Body and Sences are asleep as in the day, from whence proceeds Dreams, for that which is Eternal standeth not still.

211. How strange then, and yet how true it is, that this Excellent Dignified Creature Man should be the grand Trouble of the World, and the Enrager of all the Elements.

212. For from whom proceeds Tumults, Wars, Noise, Killing, Fighting, Oppression, Violence, Disorder, Hatred, Malice, Backbiting, Jearing, Scoffing, Vain Plays, and all kind of Evil, is it not Man that is the Author and Actor of all these Tragedies?

213. For he having descended, and throughout his depraved Will, entred into the first Principle, or fierce Wrath of God, and the savage nature of this External Principle, has thereby subjected himself to every inferior thing, and becomes the lowest and most miserablest of mortal Creatures.

214. Therefore look about, and into thy self Man, and seriously consider the cause of this thy Degeneration.

215. In the next place apply thy self to the Voice of Wisdom, viz. to thy Redeemer Jesus Christ, that came to seek and save that which was lost.

216. Draw near with thy Will and Desires

fires unto Him, to be guided by His Holy Spirit, to learn of Him, and to be Obedient unto His Voice.

217. He alone gives Bread to the Hungry, and Ease to the Weary, He will give and teach thee all that is wanting, and restore what thou hast lost.

218. His Yoak is easie, and His Burden is light, from this Divine Fountain flows Rivers of living Waters, let all drink freely, which will infallibly cure them of all their old desperate Distempers.

219. As thou increasest in Knowledge, remember that thou dost increase in Obedience, Separation, and Self-denial, or else thou shalt increase in Sorrow, as the Wise Man saith.

220. Reveal not thine own secrets, nor those of others committed to thy Breast.

221. Make much of the Wisdom the Lord hath endued thee with, and cast not thy Pearls before Swine.

222. Count not thy Blood that runs in thy Veins better then thy poor Neighbours, for God made both of one Lump, and all proceed from one Stock.

223. Consider, and let it dwell upon thy Mind and Understanding, that nothing makes Man acceptable before his blessed Creator, but only Virtue and Obedience to his Commandments.

224. As to the Things and Goods of this World, Death equals all Men.

225. When thou seest Lame, Crooked, Decriped People, or such who labour under any cruel or loathsom Diseases, let it not only move pity and compassion, but in a special manner give the Lord hearty Acknowledgement of his wonderful favour, that he has not made thee so.

226. Take not so much care to get Money, as to spend it well.

227. Consider, that he that spends Talents daily, must use ways to get them, which being oftentimes unjust prove hazardous to the Health both of Body and Mind.

228. He that has attained the true knowledge of himself is very rich, and knows as his wants are but small, so they are very easily supplied.

229. After hard Walking, or tedious Labours, or any kind of Exercise that has exhausted your Spirits, remeinder to Rest before you Eat or Drink.

230. But if there be a necessity of Eating and Drinking, do it sparingly, and of Foods of easie concoction.

231. Much talking for weakly People, and upon weariness, is injurious to Health.

232. Silence does wonderfully recover the Natural Spirits, and beget appetite, and gives many advantages to the Mind.

233. Eat not in a morning before you Labour or Travel, or if you do, let it be things easie, and in small quantity.

234. But when you Labour or Travel, remem-

remember to Eat and Drink before your Spirits grow flat, or are wasted, or else you hurt Nature, and procure Diseases.

235. After long Fasting, or on great Stomachs, be sure to observe the Rules of Temperance and proportion, and beware then of too great a quantity, which at such times is very apt to steal upon a Man, and insnare him into heaviness and indispositions.

236. He that considers the power of Sympathy and Antipathy may avoid many Inconveniences.

237. Be friendly to all things, for by Love every thing is attracted and made better.

238. But Violence and Oppression do not only separate Man from his Creator, but also from the Good in all things, and increaseth Enmity.

239. Art thou a Person Saturnine, Sower, Melancholy, Dogged, Envious, and subject to suspect Divine Providence, then turn the Eye of thy Mind inwards, and hearken and learn of Wisdom, that thou mayest withstand this Evil Genius by Faith in God, and following Wisdoms Voice.

240. Art thou a Martialist, Proud, Fiery, and Passionate, then allay those Storms by the meek and gentle Influences of Wisdom, and stand still, and hear what the Lord will teach thee.

241. Art thou a Jovial Person inclined to Religion, have a care thou dost not disallow that in others that thou dost allow in thy self.

242. Art thou a Venial Person inclined to Plays, Games, Dancings, lewd obscene Musick, and Women, then call upon the Lady Faith and Prayer for strength, and embrace Temperance and Sobriety, and as much as in thee lies avoid the sight and company of Lewd or petulent wanton Women.

243. Art thou a Mercurian, apt to speak much, and to little purpose, to boast and lie, and unfixed and irresolute in thy thoughts, call upon the Lord for Wisdom, who will teach thee both Wisdom, Silence, and Stability.

244. Art thou under the government of the Moon; and subject by inclination to Reveling Swearing, Drinking and all kinds of Wantonnes, then turn towards Wisdom, and pray against these Vices, and also oppose them by all the contrary Virtues, as Silence, Temperance, Self-denial, and the like.

245. Such whose Labours and Exercises are but little, and whose Lives are sedentary, ought to remember that their Meats and Drinks ought to be proportionable, viz. more mean and simple then those that labour hard, but the quite contrary is now a-days practised, which brings upon them many great mischiefs.

246. Art thou a poor Man; and hard Laborious, then forget not Frugality and Temperance, which if embraced, will cheer and comfort thy Heart, and make thee as rich as a Prince, and both sufficiently supply thy Wants,

Wants, and ease thee from immoderate Labour of Body, and care of Mind. See our Book, Intituled, *Wisdoms Call, or, a Dialogue between Sopironio and Guloſo*, where this is demonstrated at large; and that the great Wants poor People suffers, and the hard Labours they undergo is chiefly through their want of Wisdom and Temperance, and a discreet choice of Foods.

247. If Men did take but half the pains in the Study of Virtue and Wisdom, as they do to obtain the perishing Goods of this World, they might be Crowned with Temporal and Eternal Happiness.

248. Art thou a Man of an Estate, remember that thou art but Gods Stewart, therefore do good to the Needy, and let thy Farms, such a Pennyworth; that thy Tenants may comfortably live, and pay thy Rent with chearfulness of Heart, so will their Souls bless thee, and thou shalt be rich both in Time and Eternity.

249. Art thou a Husbandman or Farmer, then shew mercy and compassion to all thy Servants, and also to thy Beasts, by whose Labour thou art sustained, and thy Fields shall be fruitful, for Mercy powerfully attracts the Divine Bounty, and sweet Influences of God, and his Handmaid Nature.

250. Art thou an Heir, or dost thou Inherit an Estate gotten by thy Forefathers by Wars and Manslaughter, or any other kind of Injustice, Fraud, or Violence, remember Ge-

buzie's Leprosie sticks thereunto, and the Curse is near thee, wherefore do not rest, nor call it thy Right, before thou hast made Retaliation or Restitution, either to those from whom it was taken, or if they were not known, then by giving most part of it to the Poor, seeing it is the effects of Violence, and the utter ruine of many Hundreds of poor distressed People that never offended thee nor thy Forefathers, fail not to make satisfaction.

251. Maids and Women that are subject to Fumes, Vapours, and Headach, will do well to forbear most sorts of fat Succulent Foods, or of hard Concoction, and particularly all baked Foods, as Pudding, Pye Crust, and likewise strong, hard, stale, or bitter Drinks.

252. Sudden Frights, Surprises, Excess of Joy, Fear, Love, Hate, Sorrow, are very injurious to them.

253. If your Stomachs be obstructed or furred, eat Bread and Water-gruel sometimes with Herbs without Butter, Sugar, or Fruit, or skimm'd Milk and Bread, which will carry the offending Matter downwards, and disburden Nature.

254. Nothing hurts Nature more then too great a quantity of Food, for it powerfully sends fumes up into the Head, and generates windiness in all the Body, so do all Foods prepared by Fire if eaten hot.

255. Accustom your self to eat cold Foods especially in moderate Seasons.

256. All

256. All sorts of Wines are pernicious to the Female Sex, except allayed with Water ; and yet more mischievous are all Brandies, or other Spirituous Liquors made by Distillation.

257. For all Women should remember, that their Natural Heats are much weaker than Mens, and therefore they ought to use double the Care and Temperance in the Conduct of their Lives, as to Meats, and Drinks, Passions, and Exercises, and the like.

258. The same Rules Mothers and Nurses ought to observe in their Diet for Children, if they would have them healthy.

259. Observe that all Foods contain three forms, properties, or qualities, *viz.* a strong, harsh, poysonous Fire, either cold or hot, which in all things is the Root of Life and Motion. 2dly, A most pure friendly property, which is sweet, Oyly, and Balsamick, a Moderator, or an allayer of all harshness, and astringency. 3dly, A phlegmy gross Body, which do cover, hide, or contain in its Bowels the other two, the Holy Trinity is manifested in all the three Kingdoms of the Human Nature, which is a most wonderful Mystery.

260. But in some things or Foods the Fathers property in the Fire is most potent, and then such are of a harsh, bitter, hot, or poysonous Spirit, and phlegmatick Body, and of strong, gross taste and smell, subject to Corruption, and therefore such Foods ought in a special manner to be avoided, and of that sort

fort are most Flesh and Fish, as having lost all its pure Vertues and Spirits by Deaths baneful Stroke.

261. For since every sort of Food begets its likeness, and awakens respectively their own properties in the Body, Spirits, and Soul, their essences never departs, but incorporates themselves with the Lifes Spirits, therefore all innocent simple Foods, as Herbs, Seeds, Grains, and Fruits, do best suit and agree with harmless innocent People.

262. All inclinations to Meats and Drinks do arise from that property that is most strongly awakened, or has got the chief dominion in the Lifes Spirit.

263. Thus all Beasts desires a Food proportionable to their Natures, as Dogs, Bears, Lyons, one sort, and Cows and Horses another.

264. The same is to be understood in Men, every thing does naturally and powerfully (though as it were in an insensible way) attract unto it self such Food or Matter as is capable to nourish its own Body, therefore it is said by the Illuminated *Moses*, that *Adam* and *Eve* were betrayed by eating ; and undoubtedly if *Adam* had continued in Innocency, then innocent Food would have satisfied him.

265. Can any thing be more unjust or unreasonable not to do as thou desirest to be done unto, thou desirest the Lord to forgive thee, then do thou the like to thy Neighbour.

266. Thou

266. Thou desirest to enjoy thy peace and freedom in the worship of God, then deny not thy Neighbour the like Priviledges.

267. Consider that thou hast but a little while to live in this World, and that there must be an account given of all things.

268. Think what it is to lie on thy Death-Bed, when all the pleasure of Life withdraw themselves, and bid thee Eternally adieu.

269. Then thou wilt be left alone, though thou wert Lord over millions, nor can any force of Armed Men defend thee from that Mortal Stroke.

270. When all thy Acquaintance shall fly from thee, as if they were frightened, and then thou must pass into the Melancholy Shades, and enter upon unchangeable Eternity, where none of thy great Men or Lovers can help thee.

271. Fear thy Creator therefore, and do good in this time of thy Pilgrimage, that thou mayest have Treasures in the World to come, for none can help thee but only the great Jehovah.

272. Wait at the Altar of the Lord, and pray that he would open the Gates of Wisdom unto thee.

273. For Wisdom and Understanding is in the secret Chamber, and not amongst the Multitude.

274. Remember that God is to be worshipped in Spirit and in Truth, therefore let not forms or outward modes of Worship make

make divisions between thee and thy Neighbour, provided he be a good Man, that is one that fears God, and loves his Neighbour, and doth good for evil.

275. Be not offended because another Man is not like thee, for God is not offended at such unlikenesses, but our making our selves unlike him by Sin, who hath made no two things altogether alike in the World, and we are all the works of his Hands.

276. And most true it is, that the Lord hath made all Men to differ and vary as much in their Minds, Inclinations, Dispositions, and Understandings, as in their outward face of Body or Complexion.

277. Give grains of allowance to all People that are born, bred, and educated amongst Turks, Heathens, or other Religions that are strange to us, considering, that if thou hadst been educated there, thou wouldest have been as they, and no otherwise.

278. Therefore without despising or hating them, bless God, that he hath more mercifully disposed of thee under greater Light and Means of Knowledge.

279. God loveth and preserveth all his Creatures, do thou imitate him.

280. God is no respecter of Persons, endeavour to be like him.

281. Be sober and patient, and then be assured that all things shall work together for thy good.

282. Endeavour to keep thy Instrument
in

in Tune, that thy hidden Lute may Harmonize both in the Day and in the Night.

283. Temperance generates good Blood and fine Spirits, whence proceeds calm and equal Inclinations and Dispositions, with good Words and Works.

284. It is the very foundation of all Virtue, and the parent of Humanity and Charity; it attracts the good out of all Things, and potently resists the Evil.

285. It is the Mother of Pity, Compassion and Mercy, gives the opportunity of time and mature Consideration, opposing all Passions and irregular Inclinations.

286. It is the only Friend of Charity, and Enemy of Wantonness; the Nurse of Plenty, and the very radix of a sound and healthy Generation.

287. It eases the Body from hard and sore Labours, the Mind from carking Cares and Perturbations.

288. It makes the Poor Man Rich, and enables the Rich to employ their Substance to the Ends for which God intrusted them therewith.

289. As it was Intemperance that shut the Gates of Paradise against Man, so Temperance and Order are the only Keys that opens them, and establisheth him again in Innocence and well-Doing.

290. For Temperance brings Man again near unto his first Innocent Estate, and fits him to live again in the Garden of Pleasure, amongst

amongst the innocent Herbs and Fruits, and prepares him for the Consummation of Happiness in the Cœlestial Paradice.

291. Know for a certainty, that no Man can understand, and see into the Mysteries of the outward Principle, or the Nature of Things, but only by the inward Eye and Gift of God.

292. For can any know the true Nature and Operation of any one Thing, but by a continued Practise and Experience thereof.

293. For Example; Wouldst thou know the true Virtue, and particular Operation of Bread, then Eat that only for a Month, with Drink, viz. Ale.

294. Wouldst thou take Food in a Physical way to open and cleanse thy Body and its Passages, or to prevent or help great Costiveness, or hard binding of the Body, Bread and Drink only for 3 or 4 Weeks will bravely cleanse and open some Bodies.

295. Bread and boiled Herbs of various sorts, Eaten only with Salt, without Butter, will do the same in others, for they open and loosen the Belly more powerfully than the former.

296. Bread and raw Milk Eaten for a Month, or Oyl and Bread will do it in some People.

297. Bread and Raisons Eaten for a Week, two or three without other Foods will effect it in others.

298. Therefore let every one make Trial, what

what agrees best with his particular Constitution, and follow the same for some competent time, that he may judge not rashly, but from Experience.

299. There is nothing in the World can do us good, but God ; and therefore give up thy Will unto the guidance of his Holy Spirit.

300. Should Hell its self shoot all its Fiery Darts against us, if our Wills be Right ; that is, if it be informed by, and conformed unto the Divine Will, they then can do us no hurt.

301. God will not hurt us ; nor wicked Men, nor Devils, cannot hurt us, if we will ; nothing but Gods Will.

302. Therefore by embracing the Holy Principle, and hearkning to the Voice of Wisdom, walking in the Paths of Innocency, with Temperance, Sobriety, Purity, and doing all the Good we can to all, and avoiding Evil and Violence to any of the Creation : Let us endeavour to have our Wills enlarged to the extent of Gods own Will, and give way unto the Influences of his Holy Spirit, so shall we escape the Snares of the Evil one, and pass with safety through the Evil day, enjoying Happiness both here and hereafter.

303. No Man can stand in a certain State of Virtue, except the Soul, thorough Divine Sight, and the power of the Will, re-enter, and continue in the Centre whence it proceeded.

304. The Soul is sprung from the Father of all Beings, and the true Spirit of the Soul from

from Gods Word , and Holy Will in the second Principle, or Sons Property ; and therefore its real Establishment must be in its first Ground, *viz.* In the second Principle of Light and Love, without being Centered there runs to and through in mere uncertainty, and spends its days altogether in Vanity and Veneration.

305. The true cause of all Violence and Oppression, is also of all Strife and fierce disputing about God, and his Will and Worship is because Mens Understandings hath departed from its right Center, and the Properties of his Soul are entred into Discord and Inquality, *viz.* from the guidance of Gods Word into the Beastial Life, where the Will and all the Imaginations through the Senses do act in Self-Lust and Creaturely Speculation without Divine sight.

306. Understand that the human Life, and all Things in this visible Universe is an out-flowing of the great Power of God ; therefore the Soul ought to re-enter, and continue in the Divine Principle of Gods Light and Love, and not enter with its Will into Beastiality ; for if it do, it presently loseth the Divine Sight and Power, and Self-Knowledge gets the Dominion, which do darken the true Pearl of Understanding.

307. Self-hood and outward Learning can not see into, nor apprehend the Divine Mysterious ; neither material nor immaterial Beings, (the first being but the out-flowing form

ing, or Figure of the last) nor can the outward Reason, with all its Learning and Philosophy, comprehend them, until the Soul and Will do re-enter into the Divine out-flowing Will of the Lord, which makes all Things manifest.

308. Whatsoever imagineth or willeth contrary to the Holy Principle or Word that made all Things such, are captivated in the Babilonical Reasoning part, and cannot see into the intrinsic value of any Thing.

309. The Soul of Man hath its Original from the Lord, and is therefore Immortal and Everlasting; and for this Cause it cannot rest or be satisfied without enjoying him, though it were possest of, or vested with the greatest Treasures of this World, and the more it vanity seeks for Satisfaction in the Things of this World, the further it is off from its true Mother, and the necessary State of Regeneration.

310. Strife and Contention about Religion and the Divine Mysteries, are for the most part unprofitable, and proceeds from Self-Perceptibility.

311. For there canhot be any Comprehension, true Understanding, or Knowledge of God, nor a Mans own Nature, except Man do with earnestness enter in Self-Denial, which is the right Path that leads towards the new Birth.

312. Reason must forsake its Self, and live no longer in Contention, but sink down into the

the Center out of which it is departed, that so it may be a Dwelling or Temple for God, wherein the Divine Will and friendly Love of God worketh and governeth all things.

313. That happy Man that doth live in, and under the Divine Will, and is governed by the Light and Love of Jesus Christ, hath no strife about, nor in Religion, because in all things he hath resigned his Will unto Gods Will, Countenances, and Commands that which is good in all Men, let their Form, or Worship, or Religion be what it will.

314. Let no outward Opinion, Form, or Ceremony separate thee from having Union with thy Neighbour, nor Meats, nor Drinks, nor any thing but Evil.

315. For there is nothing Recommends Man unto his Maker, but Obedience to the Requirements of his Holy Spirit or Divine Principle of his Light and Love, which leads all its Followers into Innocency and Concord.

316. God is Love, and he that loveth not his Neighbour whom he daily Communicates with, cannot love God, as the Scriptures of Truth do testify, for Man is Gods Image.

317. Remember that whatsoever Offence or Evil thou dost to thy Neighbour, is also a Sin against God.

318. There is no outward Religion, or Form of Worship, has power to reinvest Man again in his first Original State, but only from

Faith

Faith in the Lord Jesus, Love, Humility, and Obedience unto the Commands of the Lord, and a peaceable innocent walking with his Neighbour.

319. Therefore when thou considereſt the varieties of Religion, and Forms that Men do worship God in, be ſure to embrace that which tends moft to the Glory of God, and the good of thy Fellow Creatures, and which moft exalts Innocency and Well-doing, for God will not be Invoked with Lip-service only, and outward Ceremonies, moft of which hides the purer Pearl in the Rubbiſh of Formality and Hypocriſie.

320. Above all things entertain and nou-riſh good Thoughts, for ſerious Thoughts and Meditations concerning our holy Creator are fed and increased by Divine Power and Understanding, and kindles the Life of Love, ſo that it longeth, and continually hungrēth after God, and the teachings of his Spirit.

321. Christ is the true Touchſtone to the knowledge of things Divine, and the Corner Stone to all Spiritual Buildings, conſider therefore in all thy ways whether thy Words and Actions do enter out of Love into Love, and whether the Peace of God which paſſeth all Understanding be ſought and deſired.

322. Reſember that all Strife about the Divine Will of God, whereby Men do deſpise one another, though it may cover it ſelf with Mantle of Zeal, doth yet in truth proceed from Self-hood and Pride, for the Wrath of Man

Man worketh not the Righteousness of God.

323. Such Disputations and Contentions do generally, or for the most part, arise from outward Reasonings, vain Imaginations, and Custom, for if Men dwelleth in Innocency, and willeth with his Creator, what need he dispute about that which he enjoys and possesseth.

324. Men ought in friendly sort to confer together, and offer one another their Gifts and refined Knowledge in Love, to try all things, and hold fast that which is good, and not to stand so stiff in their own Opinions as if they could not Err.

325. Man ought to consider what a mighty strong Enemy he hath within himself, which continually suggesteth strange Thoughts and Apprehensions concerning God and his Will, which often occasions Men to insult over one another, whence Sects, Parties, and Factions about Religious Matters do arise.

326. He that contends furiously about Religion, 'tis to be feared has no true Religion at all, and that will force others to bow to his poor narrow Thoughts, touching such subtle Mysterie, gives a great sign, that he neither knows God, Nature, nor himself, nor has felt the Operation of the Divine Dove like Spirit of Peace in his Mind.

327. 'Tis certain all these Reasonings, Disputes, and Contentions, about the differing Modes of Religion, and outward Formalities, must be left behind us, like Eli's Hair.

Hair Mantle, in the Wilderness of this World, and the Will and all the properties of the Soul and Life, must turn it self again unto God, out of whom it proceeded, and forsake all vain Imaginations and Lusts, or else he can never come to the Divine and Beautifying Vision.

328. Remember also that all such Strife and Alterations about the Testaments of Christ do arise in Mans Heart for want of Love, and the Divine sight or skill in the Heavenly Mysteries, which cannot be any otherwise obtained but only by turning the Will and Thoughts unto God by Temperance and Self-denial, Innocency, and Regeneration, which is the true Eye-salve that clears the inward sight of the Understanding.

329. As the great Eye of the Material World or Sun doth with its glorious friendly Beams and sweet Influences penetrate all outward Things and Bodies, and fills them with its good Vertues, whereby they are generated, grow, and increase, and become useful and most pleasant; The like, but in a more sublime and mysterious manner, is to be understood of the holy Spirit and Light of Jesus Christ, viz. he animateth, cherishes, and governs all that doth resign their Wills unto his Sovereign Government over both Soul and Body, and all Evil Inclinations, and by its friendly and gracious Influences makes them grow and become pleasant Fruit in the Paradise of God, and a right Branch

on the good Vine, in which Heavenly State God and Man are united, and God dwells in this Spiritualized Man, as the Sun dwelleth by its Influences in Fruits and Plants, and maketh them fragrant and ripe for glory.

330. For as the Material Heavens and Celestial Bodies do by their Influences penetrate this gross lower World, and all things therein, giving them vertue and power, so Christ penetrates the Converted Soul by his inward ruling power, and resisteth the vain Lusts, Wrath, Violence, and all other Evils that the Earthly Man is subject to.

331. A Christian in all his ways must have three Guides, Truth, Charity, and Wisdom, Truth to go before him, Charity and Wisdom on either side, if any of the three be absent, he wanders out of the way or stumbles ; You shall see some do hurt by following even Truths uncharitably, and others, whilst they would salve up a dangerous Error, with Love, have failed in their Wisdom, and offended against Justice : A Charitable Untruth, and an Uncharitable Truth, and an unwise management of Truth or Love are all to be avoided by him that would go with a right foot in the narrow way.

332. Of making many Books, there is no end, saith the Wise Man, but above all others Books of Quarrels and Controversies are apt to have no end for number, as well as no good end or scope and effect upon either the Writers or the Readers.

333. In

333. In all Disputes look how much there is of Passion, so much there of is nothing to the purpose, the eager Contenders raiseth such dust as puts out his own Eyes, whilst he thinks to choke the Party he opposeth.

334. Such violent Contemners works, as for the most part they begin their Clamors without cause, so they manage them without either Reason or Charity; every Mote in their Antagonist is a Beam, every misinterpretable though innocent Expression, Heresie or Blasphemy against Holy Scripture, or a Doctrine of Devils.

335. On the contrary, every Argument or Text they themselves use, though never so miserably wrested, is invincible like the Sword of *Goliath*, there is none like it; Thus they please themselves, and seek not Truth, but the Triumph of a supposed Victory.

336. The great art and too common practise of these Book-worms, these Gnawers of other Mens harmless Papers, is to pass over and neglect what they cannot but acknowledge is good, and fit to be put in practice in a Mans Writings, and to hunt and lie at catch for something that may admit of a quarrel, or be rendered odious to the People, as being contrary to their common Customs and Apprehensions; Thus like some sort of troublesom Flies, they delight on Sores and Ulcers, and if they cannot find faults, will make them.

337. He that Disputes about Things he
D 2 doth

doth not understand, nor has any Experience of, 'tis no wonder if he often mistakes, and fathers false Notions on him he writes against, if he Combat his own Dreams instead of his Adversaries Contentments, and brings un-concluding Arguments to prove insignificant Premises.

338. Wise Men will consider their own, and other Mens time, then to waste it in tedious Replies to such Clamorous Invectives, and can be silent, though Lovers of Strife will not let them be quiet.

339. Therefore delight not your self with the Writings or Reading of Contentious Books, for God and the Divine Principle of Love is not in the Thunder or the Whirlwind, but in the soft and still Voice ; besides every Book do bear the Image and Spirit of him that wrote it, and therefore such Books of Controversies, and all Romance, Lewd Writings, do according to their respective Natures, excite the Readers to Animosity and Vanity.

340. He that takes his Liberty in what he may shall Repent him, how much more when he runs out into what he should not ? You shall never know a since Christian Repenting of having taken too little Worldly Delights, the first Course in all Earthly Enjoyments and Pleasures is to rest with an appetite, and be satisfied with a little.

341. Nothing is more absurd then that Epicurean Resolution, *Let us Eat and Drink*
for

for to morrow we shall dye, as if we were made
 only for the Paunch, yet certainly there was
 never any Natural Man found savor in that
 Meat which he knows should be his last, we
 should rather say, *Let us fast and pray, to*
morrow we shall dye, for to what purpose is
 the Body strengthened, that it may perish,
 whose greater strength makes our Death the
 more painful and violent, no Man bestows a
 costly Roof on a ruinous Tenement ; that
 Mans end is both easie and happy, whom
 Death finds with a weak Body and a strong
 Soul.

342. Affection in superfluity is in all things
 a sign of Weakness ; as in Words, he that
 useth Circumlocutions to express himself,
 shews want of Memory and proper Speech ;
 and much talk argues a Brain feeble and di-
 stempered ; What good can any Earthly
 thing yield us besides its use ? And what is
 it but vanity to affect that which does us no
 good ? And what use is in that which is su-
 perfluous ; it is a great skill to know how
 little is enough, and great Wisdom to care
 for no more then self-denial, with the limits
 thereof.

343. Christianity is an easie Yoke, and a
 hard one, easie to bear when once taken up
 in good earnest, and once accustomed to it, but the Heart requires much labour e're it can be induced to stoop under it, yet
 finds as much Contentment when it hath stooped ; Men are apt to think Religion se-

verity, but the sincere Christian knows whose Slave he was till he entred into this Service, and that no Bondage can be so miserable as the casting off these sacred Bands.

344. Long Acquaintance, as it maketh those things that are irksom to seem less irksom, so it makes good things, which at first were unpleasant, delightful; There is no Evil of Pain, nor any Moral good Action that is not hard at first; Continuance of pain which might seem to weary us, is many times a kind of Remedy or abatement of Weariness, and the practise of good as it profiteth, so it pleaseth, he that is a stranger to Good and Evil finds both of them troublesome; God therefore doth well for us whilst he Exerciseth with long Afflictions, and we do well to our selves whilst we continually busie our selves in good Exercises.

345. Each day is a new Life, and an Abridgement of the whole; Spend every day therefore as if thou countedst it thy first and thy last, as if thou didst begin to live but then, and shouldst live no longer after it.

346. It is no small Commendations to manage a little well, he is a good Wagoner that can turn in a narrow Room, to live contentedly in abundance is the Praise of the Estate not the Person; Let us therefore study to give a good Account of that little which God lends us, rather then turmoile our selves to make it more.

347. It may seem a Paradox, but it is a Truth,

Truth, that a Wise Christian hath no Enemies, many hate and wrong him, but he loves all Men, and all profits him, those that profess to Love him pleasure him with the Comfort of their Society, and Mutual Reflection of Friendship; those that profess hatred, make him more weary of his ways, shews him faults in himself, which his Friends would either not have espied, or not censured as the worst doing Good to him, though against their wills, so he again doth good to them voluntarily with all his Heart.

348. To do Evil for Evil, as *Joab* to *Aber-*
ner, is sinful weakness; to do Good for Good,
as *Abashuerus* to *Mordecai*, is but Natural
Justice to do; Evil is for Good, as *Judas* to
Christ, Unthankfulness and Villany; only
to do Good for Evil agrees with, and is pec-
uliar to Christian Profession, and what
greater work of Friendship, then to do Good
for Evil, if Men will not be my Friends in
Love, I will endeavour to make them my
Friends *per force*, in a good use of their
causeless Quarrels and Hatred.

349. Riches, Beauty, Honour, Strength,
or any other Worldly good that we have en-
joyed, and is past, do but grieve us, that
which is present doth not satisfie, that which
may be hoped for, as future, is altogether
uncertain, what folly or madness then is it
to trust to any of them.

350. He that knows not God, knows no-
thing, and he that loves not God knows him

not ; for he is so Sweet and infinitely Love-
ly, and whosoever knows him, cannot but
affect him ; the little Love of God therefore
that is in the World, argues the great Ignor-
ance even of those that profess most Know-
ledge.

351. The Proud Man hath no God, the
Envious Man hath no Neighbour, the Angry
Man hath not himself ; now what can that
Man have that hath not himself, or what is
a Man the better if he have himself and wants
all others, or what is he the nearer if he have
himself and others, and yet want God ; or
in fine, what boots it me to be a Man, if I
be either Wrathful, Proud, or Envious ?

352. He is Rich enough that wants not
Necessaries, he is great enough, that is his one
Master, and he is Happy enough that Lives
and Dies well.

353. Even the best Things ill used becomes
Evil, and on the other side, the worst Things
used well turns to Good, a good Tongue used
to Deceit, a good Wife used to defend Errors,
a strong Arm to Murther, Authority to Op-
press, a good Profession to Dissemble and
Cheat, People are all Evil contrariwise, (as
Poyfons may in wholesome Medicines) Affi-
ctions and Sins by a good use, proves of great
Advantage.

354. There is nothing more easie than Lipp
Divinity, and Breath Religion, to discourse of
Spiritual Matters from the Tongue of others,
but to hear it spoke from the Soul, & to feel the
Power

Power of Religion in our Hearts, subduing our Affections, and mortifying our Lusts, and to expell it out of the Truth of Experience, is both rare and hard; and yet without this the other is nothing worth, but will rather increase our Condemnation.

355. The Soul of Man through Evil and Disobedience has broken it self off from Gods Holy Will, whence Darknes, and all Miserie doth overwhelm him, and seperate him from that Equality and Temperature he was made to live in, and so becomes Blind as to God and Virtue.

356. Nor can any way or means restore him, but the Love of God, viz. by being Obedient unto the Spirit of *Jesus Christ*, which opposeth all Fierce, Wrath, Violence, Oppression, and other Poysonous Influences of the Serpent, and leads Man into Humility, Love, Innocency, Self-Denial, which are the Fruits of the New Birth.

357. Note that all Things do most ardently covet a suitable Food, so that neither Body nor Spirits can subsist without it hath proper Aliment, and according to that Principle, that predominates either Good or Evil, so are clean innocent Meats and Drinks, or their contraries desired or used.

358. In all the fierce savages of the Desert, and Beasts of Prey, wherein the Poisonous Wrath doth predominate; yet is not this wild and untamed Nature any Evil or Perplexity to them, because such their fierce Inclinations,

clinations, and Beastial Dispositions, are all according to their radix, so that they enjoy as much Delight and Pleasure as the more clean and tractable Animals do.

359. But still the very sight and looks of these fierce Creatures are a terror to the more gentle and friendly Natures of clean Beasts; so that what is an evil or terror to one thing, is the cause of Delight and Joy to another, for every Creatures highest Satisfaction consists in its living, and continuing in the Power and Operation of that Principle, wherein it was originally made or brought forth.

360. Therefore Man being made in the Image of God, all Uncleanness, Wrath, Violence, Oppression, and Beastiality, are the Troubles and Snares of his Soul, because he was made in, and to another Principle, viz to live in the Divine Power and Operation of the Holy Light, and Love of God.

361. The same is to be understood of the fallen Angels, their Evil and Misery, is, that they have through Pride, Envy, and evil Inclinations, immers'd themselves into another Principle than what they were made; for they were formed by the Divine Powers, to live in the light and love of God, Fierceness and Pride was not manifest in their first State, therefore Wrath and Darknes is their Pain and Torment.

362. But wild Beasts of Prey were made, and derive their predominant property from the

the Wrath of the outward Nature, which hath its Original from the inward , and to live in, and to it, and consequently have as much Pleasure and Delight in their Being, as the more friendly tame Beasts have, who were made from the more benign and equal Nature ; and though some Beasts are wild and cruel, yet they are not to be despised, or too cruelly used, since they were made so in the Roots of their Natures by the All-wise Creator, and are not fallen from their first Estate.

363. He that entertains Violence in the Centre of his Heart , is comprehended in the Fierce, Wrathful, Nature, or Principle of Darkness, be his Form of Religion what it will.

364. No Man can Honour God; nor bring Glory to him in his Love, principle of Light, but only by bringing down his Will and Desires, even from the Centre of his Heart into Innocency and Well-doing.

365. But all Men in the World do Honour and Glorifie God, either in his Love or Anger, according to what Principle they live in: For, (as the Apostle saith) The Sober and Virtuous are a sweet favour unto the Lord of Peace, in the Holy Power of his Kingdom of Love and Light ; and on the other side, the Wicked are a favour of Death in the Kingdom of Wrath, Fiercenels, and Eternal Woe.

366. As Earthly Princes cannot possibly punish, so they can, or prescribe Laws to Mens' Seals,

Souls, nor does it concern the Temporal State of this World , how Men do Worship their Maker, provided they yield Obedience to the Civil Laws of their Country , and pay their Tribute, and live innocent, sober Lives, for such Subjects are so far from being dangerous to the Governments, that they are the grand preservers of the Peace and Happiness of those Countries wherein they live.

367. Man knows very little of the wonderful Work of God in the outward visible Nature, but much less of the invisible Mystical Spiritual Kingdom, from whence all the external Forms, Figures, Shapes, Bodies, and Virtues proceed.

368. He that is Angry, or Contends with his Brother about outward Forms and Ceremonies in Religion, provided Men be Virtuous, and fear the Lord, does really fight and contend with their great Creator, who hath made all Men and all Things to differ and vary in their Colours, Shapes, Inclinations, and Dispositions.

369. Consider what great Impressions, and almost invinceable Prejudices, Education, and the Modes of Countries or Places, do make in the Hearts and Souls of Men, so that what is esteemed a great Evil in one Country, is not in another; nay, especial Evils comes to be esteemed no Evils at all, especially in such as are not govern'd by the in-shining and in-dwelling Light of Jesus Christ.

370. Behold and learn Wisdom, Charity, and

and Moderation from the Beasts of the Field, they are contented to Feed together in one Pasture, though they are of various Kinds, and will all Drink of one Fountain, without complaining or quarrelling about their Meats, Drinks, Colours, Shapes, Likeness, Greatness, Fatness, or Leanness, but all live in Peace and Union, obeying the great, common, and Universal Law of God in Nature, and so answer that end for which they were made to the Praise and Glory of their Creator.

371. Know therefore, and conclude for certain, that Disputations and Contendings, Revilings and Persecuting of others, because they cannot see, or believe as thou dost, or wouldst have them, do arise from Self-Elevation, where the properties of Nature are at enmity with each other, and are contrary to Reason and Nature.

372. It is a Virtue well worthy of Practice, for Men to remove and put away all such Things as may at any time give occasion for Wrath, or evil Words, vehement Passions, or cruel Deeds, as all Rich Meats and Drinks, costly Garments, and Household-Stuff, and the like which being by Servants imbezled and spoiled, administers occasions unto many Evils both in Words and Works.

373. The Heathen Emperor *Augustus* may in this matter read a Lecture to us Christians, who being one day invited to Dinner at a Senators House, that was a mighty admirer of choice and curious Drinking Glasses, and spared

spared for no cost to get such as was extraordinary rare and fine, heard on a sudden a grievous doleful Cry, and inquiring the Cause, understood that it was made by one of the Men Slaves; who, having by mischance broke a brave Glass as he was Washing it, was by his Masters Command carried to be thrown into a Pond to be devoured of the Fish; the Emperor caused the Execution to be stopt, and calling the Senator, desired to see his stock of Glasses which he so highly valued; the Senator imagining he would have Admired and Esteemed them as much as he did, readily carries him into his Cabinet, and shows him all his brittle Rarities, which having seen, the Emperor with his Staff breaks them every one, laying, He would prevent such mischiefs for the future, as having Mens Lives taken away for a paltry Glass.

374. He that takes *Daniel* and his Companions for an Example, shall avoid many burthenous Inconveniences of Care, Passions, and Labours both of Body and Mind; for those Wise and Holy Youths contented themselves with Pulse and Water only, and did not value the costly Foods that came from the Kings Table.

375. So St. John the Baptist pass'd over the greatest part of his Life in the Desart, Eating nothing but Locusts and wild-Honey, which Word, that in our Translation is rendered Locusts, do signify (as I am informed by those skilled in the Original) the Buds, or first

first Sproutings of Trees, Herbs, and Vegetations.

376. Be not so ignorant and stupidly Vain as to say or think, (as I have heard some allege) that insensitive Vegetations suffer Pains when cut down or gathered, even as the Beasts or Animals do when they are killed, since the latter are in every degré indued with Sences equal to Man, and subject to Passions, and to Heat, Cold, Hunger, Thirst, and all kinds of Pain, even as Man is.

377. He that would vanquish his outward Enemies, must first overcome those of his own House, *viz.* his unruly Desires, and boisterous Passions, his raging Lusts, and ungovernable Appetite and Affections, those being once subdued, and brought into Obedience, he will easily Triumph over all the Stratagems of the World, and Temptations of Satan.

378. Patience, Humility, and Innocency, are the only Bulwarks that can withstand Enmity and Wrath, consider that Light is the cause and medium whereby Darkness is known; be governed therefore by the Light, and then all the Deeds of Darkness will be manifest unto thee.

379. But he that is govern'd by the dark Principle, whence Contention and Strife do arise, knows not the Light, either in himself or any other thing.

380. No Man can Judge truly of another, but he that hath first pulled the Beam out of his own Eye.

381. Above all, Swear not rashly and wickedly by the Name of the great God, that Created both the Heavens and the Earth, and all the wonderful Creatures therein contained; for a Man cannot dishonour and provoke his Creator more highly than to Blaspheme his Holy Name.

382. Keep a continual watch against all Evils, but especially against those Sins, which by thy Complexion, Constitution, Calling, Conversation, or course of Life thou art most enclinable unto, or in danger of.

383. Let Paffionate and Chollerick Men, when they are in a composed frame of Spirit, and the Light of Understanding shines and bares ~~shines~~ in their Souls, oblige themselves by secret Promises, that by permission of the Lord, when ever they shall find themselves moved to Wrath or Paffion, then the better to prevent such outrages against God and their own Souls, they will withdraw themselves out of Company, read a Chapter in the Bible, or stand still in silence for one quarter of an Hour, in which time the light of Wisdom will arise in their Hearts and Souls, and dissipate, allay, or moderate the Fumes of these Perturbations and irregular Motions.

384. Let such as are inclined to Drunkenness, speedily and at once resolve to Drink no strong Drink, nor any Liquor, but pure Water, which will cut off all such evil Inclinations in the very Bud.

385. Those that are inclined to Women,
let

let them resolve to drink small Drink or Water ; use a spare Diet, and Eat mean and simple Foods, practise proper Exercises and Labour, rise early in the Morning, resist vain and idle Imaginations , as soon as they offer themselves to the Mind ; and above all keep virtuous Men Company, and refrain as much as in them lies, the conversation of such Women as are subject to Lewdness.

386. There is no Man by his Birth, or his Estate, privileged to be idle, for the Command is Universal to all the Children of Adam, in the sweat of thy Brows thou shalt Eat thy Bread, and he that will not labour in some kind or other for the good of Mankind is not worthy to Eat or Live ; therefore let all Gentlemen, who too generally subject themselves to an idle Life, (that proves an inlet to many other erroneous Evils.) know that they have no exemption or excuse from proper Exercises, and useful Labours in the sight of the Lord.

387. Therefore to prevent the Sin and Evil of Idleness , rich People should do well to divide the day, and a lot so many Hours to Meditation, and reading of good Books, Gardening, Pruning of Trees, visiting, relieving, and instructing their Poor Neighbours , and other works of Charity and Mercy,

388. Let all Men remember , that they have, and enjoy nothing that they can call their own, but all is Gods, even themselves, their

their Lands, their Goods, and all they possess, and that he reassumes the same when he pleafeth, to whom they will have a sad and dreadful account to render for the Use, if they neglect to improve them, much more if they waste and abuse them to gratifie their own Lusts and Vanities.

389. Know for a certain, that both good and evil Angels are continually conversant in innumerable Troops round about the Sons of Men, alluring them to good or evil.

390. Some may suppose this to be but a mere Fancy, because we see them not, but let such consider, that the adorable Creator that has made all these wonderful Things we behold, hath created many more wonderful Beings in the intellectual internal World, of which this outward is but a Similitude, and the reason why we cannot comprehend, or see the Angels, is because our outward Eyes are Earthy, and not sublime enough to perceive Spiritual Essences, every Eye sees no farther then into its own radix.

391. Note that the Sence, Sees, Heats, Smells, Tastes, and Feels all visible and sensual, and elemental Things, as being its Mother, whence these sensual Powers have proceeded.

392. But the Eye of the good Mind, or Spirit of the Soul, when it is not beclouded by the forementioned sensual Properties, and grosser Elements, Sees, Smells, Tastes, Feels, and Hears the Intellectual and Angelical Beings.

393. And therefore in time of Sleep, when the outward gross Sences and Properties are stilled, or as a Man may properly say, Dead, then the good Genius and Holy Angels have more freer recourse and communication with the Soul and Intellects, and does reveal and foretell wonderful Things in Dreams, which when the Body and Sences are awake, they cannot do, because their gross and external Eliments and Sences are powerful, and do predominate and hide the intellectual Pearl.

394. Nothing is a greater Magnet to attract good Angels, and the communication of pure Spirits, then Innocency and the Child-like Nature; therefore it is laid by our Saviour of Children, Their Angels behold that Face of the Father,

395. It was a witty and true Speech of the obscure Philosopher *Heraclitus*, that all Men awake are in one common World, but when we sleep, each Man goes into a several World by himself, which thô it be but a World of Fancies, as to the outward Eliments and Sences; nevertheless, it is the true Image of the Little World, which is in every Mans Heart, for the Imaginations when the Sences are asleep, do not only shew the present State of each Man's Soul, and what Property do carry the upper Dominion, but also what our Dispositions, Complexions, and Inclinations are waking, and as many in their Dreams reveal those their Secrets to others, which they would never have done awake, so all may,

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93)

may, and do discover to themselves in their Sleep, those Secret Inclinations, which after much searching, they could not have found out waking, therefore we need not doubt, but as God heretofore hath taught future things in Dreams, so still he teacheth the present estate of the Heart; this way, some Dreams, 'tis true, are from our Selves, vain and idle like our selves; others are Divine, which teach us Good, or moves us to Good, and others Devilish which sollicits us to Evil, for Man is fall'n into the Good and Evil Nature, therefore let the Night teach us what we are, and the Day what we should be, so shall neither Night nor Day be spent unprofitably.

396. Entertain Innocency, and be not weary of well-doing, but daily endeavour to increase in Self-denial, Abstemiousness, Temperance, and Purity, and to moderate the fierce, wrathful Spirit, by the Lamb's Nature, for light and darkness are near unto every Man.

397. The evil Nature and wrathful Spirit cannot be any otherwise overcome, but by the sweet, friendly Nature, and predominancy of the love and light of God in Jesus Christ; for nothing can make the Wrath of the Father to bow, but only the iashining of it, the light and satisfaction of the Son.

398. But when Man gives himself up into the intire government of the Divine Principle, or Gospel of the Son of God, then is fulfilled that of *Isaiah* the Prophet, *the Wolf and the Lamb*

their Lamb shall Feed together ; and the Lyon Eat
Hay like an Ox, and there is no killing or
devouring, no violence or oppression in all
the Holy Mountain.

399. All immoderations are Enemies as to
Health, so to Peace ; he that desires more,
wants as much as he that has nothing, the
Drunken-man is as Thirsty as the Sweating
Traveller, settle therefore thy Mind in Per-
suasion of the worthlessness of all outward
Things, hanker not after that which it may
be thou canst never obtain, and art sure not
long to enjoy.

400. A sincere Christian, for the sweet
Fruit he bares to God and Man, is compared
to the noblest of all Plants, (the Vine) now,
as the most generous Vine, if it be not Pruned,
runs out into many superfluous Branches,
and are apt, like Ephraim of old, to wax
wanton if not cut short of their Desires, and
Pruned with Afflictions ; if it be Painful to
Bleed, 'tis worse to Wither ; 'tis better we
should be Pruned to grow, then cut up to
burn.

401. As there is one common end to all
good Men, to wit, Salvation, and one Author
of it, viz. Christ, so there is but one way to
attain it, that is to say, doing well, and suffering evil,
bare and forbear, abstain and sustain is the
proper Motto of a Christian.

402. He that would obtain the Gift of
Concord, must content himself with mean
Things, for simplicity both in Meats, Dricks,
Cloaths,

Cloaths, Houses, Furniture, Employments
Words and Works, have a near affinity with
the friendly Principle of Gods Love in Man

403. All things both Corporeal and Incorporeal do powerfully and sympathetically attract and incorporate with its likeness, therefore mind well what thou joynest thy self unto.

404. None can know nor understand the mystical and powerful Operations of God in both the inward and outward Nature of Things, but such as abandon the ways of the many, and enter with their Wills into the one.

405. Remember thou dost Pennance when thou hast committed any Sin against God, by abstaining from such things, that was the occasion of the Evil.

406. That which thou seest the multitude so eagerly persue, do thou do the contrary.

407. When thou huntest, oppressest, or killest, any of the Inferior Creatures, which makes them Cry, Sigh, and Groan; Consider from what Principle or Properties in them such violent fierce Inclinations arise, whether from the Right or Left hand of God.

408. When any Creature is hart it sends up its Sighs and Groans to its Creator, even as Men do under Oppression; every Creature flies unto his Fountain for safeguard from whence it proceeded, for he is their Life and Well-being; if any think otherwise, the Truth is hid from their Eyes.

409. Consider Death, or the parting of the Body from the Soul, and how unwilling all Creatures are to come unto that point; *The merciful shall find mercy*, saith our Prophet.

410. Look and behold the Sun, the Glorious Eye of the World, whose Beams and Living power is equally friendly unto all things, whether they be Good or Evil, as the Scriptures of Truth do testifie; *The Sun shines on the Just and Unjust, imitate his Glorious Body, Envy dwelleth not in the Tabernacle of the Lord.*

411. There is not any thing that Man can do, that is well-pleasing to his Maker, if Unity and Concord be wanting.

412. Mans Fall was his suffering Discord and Inequality to enter into his Soul, and it is his Fall to this day, but his Regeneration is Unity and Concord.

413. Stand still and cease from Evil, and the Good will work forth its own Nature.

414. The Good praiseth the Good, and Evil exalteth the Evil.

415. All Creatures praiseth God except Man, because they have kept his Law.

416. The Fire, the Air, the Earth, the Water, and all their numerous off-springs, do with one voice continually sing Hallalujahs unto their Creator.

417. Consider the wonderful variety of Fruits, Grains, Seeds, and Herbs, and how they all praise the Lord in silence, and thrusts forth their Virtues in Concord,

418. He that delighteth himself in violence, and oppresseth the Creatures, dishonoureth his Maker, and perverts his way in Nature, and makes his Creation groan.

419. Consider what the Good is, and in Nature, and know for a Truth, that all Violence and Oppression is as contrary to it, as Light is to Darkness.

420. Consider the wonderful Power of God, and that he hath made all, that Man might through all, and by all, know the Holy Creator, and himself, whose Image he bears.

422. Note, that it is the greatest Evil in the World not to know God, for he that knoweth not his Maker, knoweth not himself.

423. He that knoweth God, and the things that are, becomes Divine, whilst he lives in the Body.

424. The Soul of Man hath a fiery Original; but the Spirit of the Soul is friendly, and of a Divine Nature, and is that Holy Spark of Light, that shines into, and enlightens the Soul.

425. The Soul being of the Nature of the Father, but the Spirit of the Soul is of the Sons Property, which does by its bright Beams enlighten the dark Father, and by its friendly Influences, moderates the fiery harshness of the Soul.

426. The Soul, thorough the friendly Power of the Divine Principle, if it turne

Will thereinto may obtain Regeneration, and be made better, but worse it cannot.

427. The Soul of Man is from that Principle in which God called himself, a jealous God and a consuming Fire, which thorough Disobedience to the pure Spirit, or voice of Wisdom, did, and do to this day, joyn it self with the Evil which Christ came to seek, and to Save.

428. That which is Divine cannot sin, nor consent to any Evil ; but it is the Soul that hath fallen and sinned against God, viz. The Divine Principle.

429. The Soul in its own Nature is fierce, whose Ground is from the first Principle, but the Spirit of the Soul is its Light, or Sun, which doth shine back into, and replenish its harsh Father ; a true similitude we have in the outward Fire, which is in its Original, of a fierce, harsh consuming Nature, but its Sun, which this harshness and fierceness do Generate, viz. The Light is of a most pleasant, friendly, amiable quality, and refreshing nature, affording a good Essence.

430. But if there were not Fire, there would be no Light, or at least, the Light would not be manifest unto its self.

431. The happiness of all Souls is to dwell in the Light, and to become one with it, and not in the Fire, or in its own Principle or Nature.

432. The true Joy of Man's Soul is to live in the Power of the Light ; but if there were but one Thing, then there could be no manifestation ; or if there was no Sorrow, Joy would not be known unto it self.

433. Behold the whole Created Being with the Eyes of Understanding, and then thou with I see, and find a Good and Evil in all things, in Animals, Vegetables, and Minerals ; Also Sweetnes

Sowerness, Light and Darkness, Heaven and Hell, Father and Son, which two grand Fountains do continually contend in each Thing and Creature for Victory, which, since the Fall of the Angels and Man, the evil Properties or Principle have gotten the upper Dominion, which do mightily hide or captivate all the friendly Paradisical Virtues in each Creature and Thing.

434. Seeing then that all things have an Evil and Good in them, how necessary is it for Men to joynt or choose the things that are most innocent, and ffeest from the wrath or fierceness in Meats, in Drinks, Words and Works, because the Essences of each Thing, do in a secret and most powerful manner by simile, incorporate with the Human Nature, and according to their Natures increase and strengthen their like Properties.

435. Hearken therefore unto the Divine Principle, which is the Light of all Souls, and the true living Virtue in all Things.

436. The Soul of Man is liable to be made Evil by many things, viz. by Sorrow, Grief, Pleasure, Pain, and many more; But to be made Good, but by one, viz. The Holy Light and Love of Jesus Christ.

437. Also by Meats, Drinks, Communications, Words and Works; which do darken and put the Eye of the Mind out.

438. The Divine Principle or Holy Light, is the pure, sweet, friendly Power, and Essential Virtue in all things, especially in the Human Nature, but thorough Sin, most hid or captivated it.

439. None are made partaker, of the true Knowledge of God and his Holy Mysteries in Nature, but only such as addict themselves to Innocency and Self denial.

440. Those that see but the least spark of the Good, and are made partakers thereof, do count the State of Man in this World, poor, low, and miserable.

441. He that would know Divine Things, and understand the highest Good, must, as it were, hate the Body, and all Beastial Inclinations, for no Man can equally enjoy both.

442. Light and Darknes is set before every Man, and as a prise, the one is as near as the other, and the Will of the Soul is free, and which soever it enters into, unto that he becomes a Subject.

443. Consider the wonderful Power of the Soul, if it be enlightned by the true Spirit of Wisdom, it can then in the Wisdom do all things as it ought to Gods Praise, and its own Comfort.

444. Consider that the use of mean simple Meats, Drincks, Cloathing, Householdstuff and Furnitures, are great friends unto Mens Souls, it cuts off Covetousness in the Bud, frees the Body from great Labours and Cares; also from Suspition, Passion, Sorrow, and most kinds of Evil.

445. For no Man will be so concern'd or angry with his Servant, for loosing or breaking a wooden Spoon, as for a Silver; the like is to be understood in all other things.

446. Look not therefore on the Rich and Mighty, and what they do, but what's honest and suitable to Natures wants.

447. Moderation and meaneſs, in Meats, Drincks, Cloathing and Furniture, will in a manner prevent the many troubles and wants that attends most Families.

448. He that does know the true Virtue of mean things, will never desire the trouble of getting of the Needles, Trifles; Nothing being more pleasant than to imitate Nature.

449. If thou wouldest enjoy Health and Strength in old Age, live soberly in Youth, and visit not the shades of *Venus* too often, for she secretly wounds her Lovers with incurable Diseases.

450. The Original of most Mans Grief and continual Trouble, is his suffering his Will and Desire to wander after many things, most of which are not needful nor natural.

451. Consider that the often Tilling and Dunging of Land, especially with Soil that proceeds from variety of Creatures, both Dead and Living, do as it were, suffocate or wound the pure salubrall Virtues, and sweet Qualities of such Earth, and in all particulars, endues the Fruits with those Rancid Properties, which the Dung did in it self contain, and convey thereunto.

452. The like holds Good in the Human Earth or Nature, and indeed in a far higher Degree, for all Foods do, as it were, consist of Body and Soul, that is of a gross, and of a spirituous Property; the First answers to our Bodies, and the finer or spirituous Parts to our Spirits, and each from each, receives its Aliment respectively, for from clean Meats and Drinks, is generated well tempered Blood, and of the goodness of that the Spirits depends in a great measure the Dispositions, Inclinations, Words, Works and Actions, for their Essences do not depart.

453. Great are the Powers of Meats and Drinks, which if understood, together, with the secret Sympathetical Operation of Things, Men would more desire and endeavour after mean simple Food and Drinks, than they do.

454. Temperance is a Divine Gift, and the Foundation of all Wisdom and right Knowing, is within a Mans Self.

455. Sobriety and Self-Denial do always fortifie the observers thereof against many Evils, and prepares the Mind to be the Temple of God.

456. All the Prophets, and Holy Seers, as *Moses* and *Elias*, who through Temperance, and the great benefit of clean Foods, *Moses* could guide his Body, as if he had been a Spirit, and made his Face to shine.

457. Those that would preserve the Body and Mind in Health, ought by simple Innocent Meats and Drincks preserve their Spirits potent, which cannot be done but by Temperance and Cleanness,

458. The Prophet *Daniel* and his Companions was sensible of the great Power, and good Virtue of clean Meats and Drincks, when they were threatened with the Kings Displeasure, if they would not Eat of the various sorts of Meats that came from the Kings Table, but they contented themselves with Fruits and Grains, and pure Water for Drink.

459. Was not the Sobriety and Cleanness of the *Jacobites* well pleasing to the Lord, in that they had Faithfully observed the Commandment of their Fathers as to Moderation, that *Jonadab* should never want a Man to stand before the Lord.

460. Did not the Prophet *John* content himself with Lotus and wild Honey, which our Saviour Christ saith, That there was not a greater Prophet Born of a Woman.

461. And *James* the Brother of our Saviour was eminent for his Sobriety and Abstinence, as *Ensebius* Reports, He Eat no Flesh, Drank no Wine nor strong Drink, and wore no Woollen Garments.

462. Was not the Mother of *Sampson* commanded by the Angel of the Lord to abstain from Wine and strong Drink during the time of her being with Child; and so was *Sampson* her Son,

who the Lord indued with great Strength, which continued with him so long as he observed the Rules of Temperance and Simplicity.

463. Temperance, Cleanness and Abstinence have wonderful Power to preserve both Soul and Body, none can be sensible of the excellent Virtues thereof, but such only as live in the practice.

464. Some of the Wise Antients have delivered it as a Maxim, That none could understand God and his Works, and enjoy perfect Health of the Body and Mind; but those that abstain from Flesh, Wine, and Vices.

465. Know for a Truth, that there is no other way to preserve the most pure friendly principle of God in Man, but only by Temperance, Cleanness, Gentleness, and to avoid Passions.

466. For the Divine Light and Guide of Mankind cannot, nor will not, endure any kind of Violence or Oppression, without great prejudice; it is in its own Nature, so tender, gentle, meek, and friendly, all Passions, Cares, Perturbations, violent motions of the Body, Covetousness, Intemperance in Meats or Drinks, either in quality or quantity, robust Implyments, evil Communications, or too often visiting the Shades of *Venus*, or any other irregular motion, either of the Body or Mind, do powerfully oppress, violate, keep under, and hinder the operation of this *bonus Genius*, or good Principle of Gods Love and Light, which is the true qualifie and moderator of the harsh, dark, or evil Nature in all Things, as well as in Man.

467. The very same is to be understood in all Vegetalives, Animals, and Minerals; the Virtue and good Power in every thing is so meek, friendly, and amiable, that it will not endure any harsh motion, or violent Operation, without manifest prejudice,

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prejudice, as is most clear in all preparations both of Food and Physick, the best Properties in all Things do suffer, first by reason of its Meakness.

468. It is very easie in all preparations of Food and Physick, to evaporate, Suffocate, or wound the good Virtues in a thing, and increase harshnes, but very hard and difficult to advance the Divine Principle or Properties, and on the other side abate or moderate the dark, harsh Properties.

469. For the harsh Bitternes, or dark Form, are the Root, viz. the first and last in all Thing; therefore the strong fixed power of the Saltis property, cannot be destroyed in any thing, being a branch of the Original, as witness, Lot's Wife being precipitated into a Pillar of Salt; that is, into the original dark Principle, for she looked back; that is into the Root.

470 But the Sons property, or Holy Light, which is generated out and from all the Powers of the Father, do shine back into all the Powers of the Father, and enlighten them that they become joyful, which is the Holy Glance, or Light, or Divine Principle, and good Power in all Things, which Mankind ought to have regard unto, and to chuse unto his self all those things that stands in the nearest Affinity with it.

471. This principle, as is said before, is mil', meek, and most full of all Virtue and Divine Power; therefore all things both in the Animal, Vegetable and Mineral Kingdom, that stand in their qualifying, and operation nearely equality, and are most simple, meek, and friendly, all such Things are the nearest and most agreeing to this Divine thing in Man.

472. For this very Cause, the Holy Prophets and Philosophers in all Ages, have so much recommended the most innocent, simple Meats,

Drinks,

Drinks, Exercises, Employments, and Communications, for all such things stands nearest unto the simple meek Principle of Gods Love in Mans Heart; and they do powerfully stir up and increase their likeness both in the Body, Soul, and Spirit, and have far greater power to excite the good than the unseeing can apprehend; the like is to be understood of their contraries, Good begets Goodness and Virtue, and the Evil begets Evilness and Vice.

473. Consider the great care and trouble Men do take in the getting of Money, even to the hazard of Body and Soul, which when obtained do very frequently precipitate them into great Evils, and many Snares and Diseases.

474. O how happy would it be if Men would take but half that pains, care, and diligence in self-denial, and in the innocent simple ways of God and his Law in Nature, for the procuring and obtaining the Noble Treasures both of Time and Eternity, how knowing, seeing, hearing, tasting, and feeling, would Men be in the Divine Mysteries, to the praise of the Lord, and Eternal Comfort of themselves.

475. Be not offended, or think the worse of right hand way, because it is very uneven, narrow, and but little Company, and those that are but poor and mean, most or all of them Footmen, for the Apostles themselves was forced to leave their Horses and travel on foot after a little entrance into this way.

476. Some of the Wise Men when first entered into this Divine Path, or Right Hand way, have kept their Horses and Coats, but such as continued them long, was either forced to leave them, and go on foot, or else turn into the Left Hand Way.

477. For

477. For all the Men and Women that are Travellers in this innocent Path or Way, their Cloaths are mean, plain, simple, and of their Natural Colour, their Meats and Drinks very simple, such as are easily procured.

478. In this way there are no Inns nor Ale-Houses, but a few poor Cottages, their Beds are clean Straw, and the most currantest Money that goes amongst those poor People is self-denial and content, and their Watch-word is, Let all Flesh be silent.

479. There are not many Trades amongst them that travel in this way, for they need them not, because a few things will sustain their wants.

480. Most of these Men have each of them two Gardens, which they spend their whole time to Manure and Dress, one is Internal, and the other External, the Herbs and Fruits that grows in the Internal do by their blessed Juices and most fragrant Scents replenish and nourish the Soul; and the Herbs, Fruits, and Seeds of the External Garden do not only employ the Body in that pleasant Labour of dressing and manuring of its Fruits, but it also supports it with Food that affords both dry and moist nourishment to the highest degree of Innocency in this World, therefore those that enter into this way needs but a Little Land, and less Money, and though every Man must have two Gardens, yet he needs buy but one; for one is his Eternal Inheritance, which ought in an especial manner be looked after and Dressed, or else it will be quickly over-run with bitter Herbs, and sower harsh Fruit.

481. If thou keepest thy Internal Garden free and clear of those harsh bitter Weeds, which are very apt to overspread the good Herbs, then it will afford most blessed Fruits, which will be Cordials unto

unto the Soul on a Dying Bed, and raise the Soul to Eternal Life.

482. Let God be thy Teacher, and look not outward, nor listen after other Teachers, but learn and know the inspoken word of the Lord, or the Divine Principle in thy own Soul, who is the true Preacher of Life.

483. Let that Scripture be fulfilled, where the Prophet saith, *The time shall come when every Man shall be taught of the Lord in the center of their Hearts.*

484. Learn to know thy Teacher in thy self, and then thou wilt need no Houses of Brick, Stone, Timber, or outward Temples to meet for Gods Worship, but every Man shall withdraw himself from the noise of Men, and worship the Lord alone in the Center of their Souls.

485. Above all things learn to know the power and vertue of lownes and silence from Words, for when Man ceaseth from speaking, then the Lord ariseth and teacheth the Soul the ways of Wisdom.

486. The true Worship of the Lord is innocent and simple in the ways of Nature, which is his Handmaid.

487. Consider and look with an inward Eye into the wonderful variety and great Beauty of the Vegetations of the Earth, how pleasant they are to thy inward and outward Eyes, and how they all praise their Lord in meekness and silence; and bear fruit to the Creators praise, and thy Comfort, they grudge not nor grumble when thou usest them for thy necessity.

488. Learn by all to know and praise the one only Fountain whence all proceeds, and have their Being.

489. Withdraw thy self from the many, and entertain

entertain profound silence, and the Lord will arise in the Center of thy Soul, and shew thee the Truth, which is not seen but felt on the opening of the Intellectual World.

490. Know that all Ceremonies, Forms, Modes, and Mediums in Religion, the Lord have suffered by reason of weakness and want of true sight in Divine and Human Mysteries.

491. As the Saviour of the World faith, Not in this Mountain or the other place, but the true Worshippers are those that worships the Lord in the inward part of the Heart in loneliness and silence.

492. Remember, and let it be one principal point of thy unfeigned Religion, to desire no more of the things belonging to the Body than is needful and natural, for whatsoever is more beclouds the Intellectual powers of the Souls spirit, for the Essences of all our Meats and Drunks departs not from us, but becomes Essential, as is mentioned before.

493. The true Religion is for a Man to know God in the Center of his Heart, and to obey the Voice of Wisdom, and regulate himself in all inward and outward things.

494. The Life of a true Christian is to depart from all Intemperance, superfluity, uncleanness in Meats, Drunks, Cloathing, Employments, and Communication, and to withdraw into loneliness and Silence, and to will as God his Guide wills.

495. And remember that he that lives as he ought needs but a few things, and those easie to be procured, a small Cottage, a little Garden, a Spade, Corn, and Water, white Garments, a little Wood, a Straw-Bed, which are the most useful and necessary, and will support Nature to the highest degree, and a little labour and less care will procure them.

496. Straw-

496. Straw-Hats will serve instead of Beavers
and Cauls.

497. Wooden Shoes instead of Leather, for
their Journeys are but small.

498. White Linnen and Woollen instead of
rich Colour, for there is no need of rich Gar-
ments to cover the outside, when the inside is
arrayed with Virtue.

499. The Fire of Wood supplies the want of
Candles made of the Fat of the Beasts, no Vi-
olence enters into their Tents.

500. A little Corn and a few Herbs do boun-
tifully supply Nature with both drie and moist
nourishment to full satisfaction, there is no need
of the trading with Butchers.

501. A few Vessels serves, their Drunks is brued
to their Hands by the preserver of the World.
A piece of Bread and a spoonful of Oatmeal or
Flower mixed with a pint of Spring Water makes
a Breakfast or a good Supper.

502. Milk as it comes from the Cow is highly
esteemed, and counted great Food, being eaten
with good Bread, there is but little need of Butter,
and less of Cheese.

503. Bread, Water, and Flower, without any
farther preparation, Bread and Milk, Herbs and
Bread, Fruit and Bread, are the most useful and
necessary Foods, which are ready at hand, and
may be obtained by every one with little labour
of Body, or trouble of Mind.

504. All Men ought to consider, that the chief
cause of all Diseases and Unhealthiness to young
and old, is for want of Government and Wisdom,
and the desiring those things that are out of the
ways of simple Nature.

505. There are not many Diseases where Men
walk in Natures Path, and avoid Compositions,
and as much as in them lies fiery Preparations.

506. The more Men imitates Nature the nearer they come to their first State of Innocency, and thereby obtain Health of Body and vigor of Mind.

507. An Example of this we have in all Animals or Beasts who continue in that pure Law they were made in, and placed under, how Healthy most of them are when Men do not render them otherwise by Oppression and Disorders.

508. Keep therefore O Man unto thy Heavenly Guide that the Lord hath placed in the very Center of thy Heart, turn thy Eyes inward, and learn Wisdom, this Divine Spark, and holy Son of Light, if obeyed in the Life thereof, will readily shew and teach Man all things both for Divine and Human that are necessary for this Life and that which is to come.

509. Study thy self, for that worthy thing in thee cannot be known, nor its Voice distinguished from other Voices, but only by Self-denial, Sobriety, and Cleanliness, in the practise of Silence, alone leaning on the Shoulders of none but only thy beloved Jesus.

510. Remember that the true pleasure of Temperance, and the many benefits that follow Sobriety, cannot be imagined by those that lives Riotous Lives, so neither can the sweet Influences thereof be enjoyed without self-denial, and some trouble to old Adam.

511. If thou wilt know God, and the sweet Influences of his good Spirit in thy own Soul, then thou must live as it were alone, for there is but little Company in the ways of Virtue and Self-denial.

512. There is nothing does make Men more sensible of Gods Blessings then Temperance, and Cleanliness in Meats, Drinks, Imployments, and Communications.

513. How ready are the sober of Mind to give the Lord Thanks for his Mercies, and how sweet is every mean thing.

514. Temperance is endued with Divine Power, it fits the Mind for the Worship of God, their Beds are easie, their sleep sound; not subject to Indispositions, nor molested with Fevers, their Heads are not dulled with Fumes, nor their Stomachs oppressed with fainting Fits, or windy griping Humours, they rise as fresh as the morning Sun, and are fit for the Exercises both of the Body and Mind, their Radical moisture flowers freely through every part, like a pleasant Gale of Wind which moderates the Centeral Fires that they burn not too violently: This excellent State of Body and Mind is not attainable without the fear of the Lord, and self denial, which are the first steps to all true Wisdom both Spiritual and Natural.

*The Benefits of Temperance, and Mischiefs
of the contrary, Vice.*

I **T**emperance is the True way, or Royal Road to Peace and Happiness, both in this World and the World to come; for without, no Man can observe the Law of God and Nature.

2. Temperance freeth the Body from Labour and Danger, and the Soul from Cares, Passions, and disquieting perturbations.

3. Temperance makes all Men rich, for it administers Content, and gives length of Days, Health, and a sound Mind, which, whosoever enjoys, cannot be said to be poor.

4. Temperance cuts off vain Thoughts and Imaginations, and all extravagant Desires, as it were

were, in the very Bud, which continually woundeth the Soul and Body of the Intemperate.

5. Temperance wisheth no ill to its Neighbor, but is a friend to every thing that is innocent and good.

6. Temperance is a perfect Cure or prevention of many cruel Diseases, both of the Body and Mind.

7. Temperance is a sure support to all needy Families, if she be entertained, and her voice obeyed.

8. Temperance makes Harmony in the worst of Times, and deadest of Trading, because she furnishes all her followers, with what Need and Nature requireth; nor does any thing render a Man more like his Creator.

9. Temperance is a true Guide to Mans ways, cleaneth the inward Parts from uncleanness, and makes the Eye or Spirit of the Soul to see with an Intellectual sight, like its Creator, who maketh his Sun to shine both on the Just and Unjust.

10. Temperance is a glance of the Divine Power which denies Selfhood, and teach those that follow her voice, to Love all Gods Creation, as God Loved Man.

11. Temperance envieth nothing, nor coveteth no Mans Goods, but is a friend unto all, avoiding Strife, Contention, Controversies, Oppressions, Violences, and Manslaughter.

12. Temperance is the fittest and best Establishment of, or in all Governments, for she teacheth Man to Love, and adore their Creator, Know themselves, and to have an awful Respect to their Neighbors and whole Creation of God's wonderful Creatures.

13. Temperance considereth all things, prohibiting no Creature, that Freedom and Priviledges,

that their Creator hath bounteously given them, by th grand Law and Charter of Nature.

14. Temperance knows what that Glorious Liberty is, the Great Apostic speaks of, that the whole Creation groans to be delivered into, and by its sweet influences attracts all things that are capable, unto that pure Fountain.

15. Temperance illuminates the Soul, and makes Mens Reasons Divine.

16. On the contrary, Intemperance is the greatest Evil on Earth, because the Seed-plot of all other Evils, and most unlike our Blessed Creator, for the superfluous Man wants all things, but God wants nothing.

17. Intemperance wounds the Body with Diseases, and the Soul with Ignorance and Blindness, perpetually perplexing the latter with greedy Desires, and the former with needless Toils.

18. Intemperance hood-winks the Soul, so that it cannot distinguish between what is good and profitable, and the contrary, thereby obstructing and violating the Way, and Law of God in Nature.

19. Intemperance is the Original of all evil and vain Imaginations, it makes Men turn Rebels, and imbrolle the World with Plots and Wars, that they may gratifie their own unbridled Lusts.

20. Intemperance causeth Children in the secrets of their Hearts, to wish for the death of their Parents, that they may enjoy their Estates; Married People, to desire the death of their Yoke-fellows, that they may get others with more Money, or that are more young and handsome to please their wantonness.

21. Intemperance persuades Men to Marry old diseased and deformed Women, which does neither

ther agree with their Age and Tempers, nor can answer the end for which Marrying was ordained by God, which is one of the greatest Evils under the Sun, because they Sin against Nature, and the Light of their Understandings.

22. Intemperance makes Men more unnatural than the worst savage Brutes, for they often get Children in the heat of Lust and Drunkenness, and then suffer both Mother and Child, either to perish or go a begging.

23. Intemperance causes Men to Blaspheme their Creator, and is the root of Covetousness, Murders, Pride, Vain-glory, and every evil Word and Work.

24. Intemperance renders the Body a sink of Diseases, the Mind a Cage of unclean Thoughts, banishes all good Meditations, and makes People Desolute and Vile.

25. Intemperance causes those of the Female Sex to turn common Prostitutes, or makes them Rude, Bold, Surly and Inhuman, for it destroys their curious friendly Human Nature, and fits them for hard slavish Employments, which do ill become their Delicate Shapes, and loving compassionate Complexions.

26. Intemperance, as it is the grand Incendiary of Kingdoms and States, the main inlet and foundation of all War and publick Bloodshed; so it is the Common Barreter that disquiets private Families, and sets Neighbors and Friends at variance.

27. Intemperance occasions People to venture the Health both of Body and Soul at Land and at Sea, to procure such things as do indeed stand us in no real stead; when we have got them, but rather adds trouble to the Mind, and Diseases and Labours to the Body.

28. Intemperance is the Mother of Surfeits and Consumptions, and the Nurse of most other Diseases, so that in the *Weekly Bill*, instead of the numerous Dead Roll of Diseases and Distempers, one might properly enough write, Dyed the Week of Intemperance (395).

29. Intemperance is a brutish Vice, and indeed only the worst sort of Brutes are subject to it, for all innocent Creatures can live without either Labour or Preying on their Fellows; they are only the wild Savages that cannot subsist, either by Labour, or without preying upon, and eating the Flesh and Blood of their more innocent Fellow-creatures; and amongst all the fierce Savages, Man is become the worst and uncleanest, because he preys upon, and is beholding to the inferior Creatures for his Food and Cloathing, which is a part of his Curse.

30. Intemperate Men are but sinks of Luxury, monsters of Impiety, burthenesom to themselves, and intolerable to the rest of the Creation, the plague of their own Times, and scorn of all Posterity.

31. Intemperance invades the Mind, and all the Noble Faculties of the Soul, nay, stupifies the very Senses, and renders Men utterly incapable of sublime Penetrations, or Spiritual Attainments.

32. Intemperance is an Epidemical Contagion, which has over-run almost all *England*, and except there be a Revocation, we must expect the severe Judgment of God to fall upon us.

33. Intemperance is the hospitality of a Brute, the Happiness of a Swine, and the Civility of a Devil, and betrays Mankind into a far worse condition than to be Condemn'd to the Mines or the Gallies.

34. Intemperance is the Original of all baneful

ful Customs, whilst it promotes and spurs Men on to every sort of Vice, to the undoing both of Body and Soul.

35. Intemperance is the Grand Obstruction and overthrow of all true Religion and Piety, for what will that Man pretend to believe or profess, or what wickedness will he stick at, who makes his Belly his God, Post-pones all other Considerations to that of gratifying his Paunch.

36. Intemperance is the Inlet and cause of all Oppression, both to those of their own kind, and to all other Creatures; as also of eating their Flesh and Blood, which do generate unclean and filthy Juices.

37. Therefore, as *Plato* wrote over his School Door, *Let none enter here that is ignorant of Geometry*; so you shall find it always Inscrib'd on the Portal of *Wisdoms Temple*, That never any had, or shall have admission there, but such as had first devoted themselves to a strict and regular Temperance.

38. None ought to take care for more than Food and Raiment in this World, for the original of all trouble to Mens Souls, is a vain desire after Things that are superfluous, and yet difficult to be procured.

Of Cain and Abel, and their respective Offerings.

1. **C**AIN was the first Born of *Adam*, which do signify in the Language of Nature, the first Principle of fierce Wrath of the Father.

2. *Cain*

2. *Cain* brings of the Fruits of the Earth; an Offering unto the Lord, which was not accepted, because it proceeded from, and was composed of the Fruits of the bitter Root, or the harsh astrigent earthy Properties, which cannot be accepted or entertained by the Divine, or Love Principle.

3. Then *Cain* was Wrath, and his Countenance fell, which does further denote, that the angry Principle predominates in the Lifes Center, then the Lord said, *Why art thou Wrath, and thy Countenance fallen, if thou doest well, shall thou not be accepted?* which does sufficiently intimate, that *Cain's* Offering was not Corn or Wine, or any of the common Fruits of the outward Principle, which in themselves are innocent and harmless, but rather of evil uncircumcised Works, which were not, nor never will be acceptable to the Lord of Love and Innocency.

4. Then *Cain* rose up (that is, he elevated himself in the fierce, harsh Wrath) as he was in the Field, (that is in the will'd Nature) and slew his Brother *Abel*, wiz. the innocent Divine Principle, which the wrathful, harsh, fierce property does still Slay and Murder, in the Hearts of all *Cain's* Children.

5. Therefore *Moses* adds further, that after *Cain* had slain his innocent Brother, *He departed from the presence of the Lord*, which could not be understood in the great Creator is understood in the two grand Principles of Love and Anger, because he is the Life, the being of all Beings, and in every thing, but *Cain* departed out of the presence of the Divine innocent Principle of Love and Light, and went into the Land of *Nod*; that is, took up his Habitation in the wrathful, fierce, earthy property, and built a City; that is, he grew strong and powerful in the inward and outward Principles

of Wrath, and became a great Lord and Master in all Inventions of Building of Cities, Trading by Sea, Violences, Oppressions, and most apt in the use of all killing and warlike Weapons; for from this Cain-like fierce Spirit, do proceed all the great Oppressions and Murthers that are common unto Mankind, and always did, does, and ever will indeavour to domineer over innocent Abel, or the principle of Love and Meakness, and to keep the whole Earth in Bondage.

6. It would be but a symtome of Vanity or Ignorance, grossly to conceive that Cain offered Corn, Oyl, or other external Fruits, or that Abel brought Sheep, Lambs, Calves, or the Fat of them; their Offerings were the living Powers of their Souls, viz. civil and good Works; the first were Cain's producing from the harsh, earthy, fierce, wrathfull Principles that had the Government in him; the latter, were Abel's flowing from the Divine innocent Fountain, and each was received of each, that is the Holy Fountain of Light and Love, kindly entertained Abel's Offering by simile, and it was a sweet favour thereunto, as springing from the same Root; as on the other side, Cain's was swallowed up of the harsh, wrathful Principle by sympathy, having the same basis, but the Kingdom of Love could not accept his Offering, because the same was an Abomination unto it; nothing is wellcome there but well-doing, that is, innocency and good Works, which makes up the main of true Religion.

7. Men cannot see and distinguish the Spirit of Cain and Abel in themselves, except they first come to discern and know themselves, by, and through Obedience to the Voice of Wisdom, which gives a true Sight and Understanding: All that the Lord requires of the Children of Men, is

to walle in his Law of Love, and do unto all as they would be done unto; the first step unto which sublime State, is for every one to know himself, and to distinguish the voice of Cain from that of Abel, which are essentially in every Man.

8. Such Offerings as the Blood, and Flesh of Sheep and Oxon, would not satisfie or appease the awakened VVrath of the Father; for as the Apostle hath it, *Sacrifices and Burnt Offerings thou wouldest no:*, but loe I come in the Volume of thy Book, to do thy Will, which was, is, and ever will be an acceptable Sacrifice to the Lord; so if the partition wall of VVrath, between Man and his Creator could have been broken down by killing and burning the inferior innocent Creatures, then the Divine Principle need not have been manifested in the fulness of time, viz. Christ Jesus, who came to Seek, and is able to Save the Soul, which the Blood of Bulls and Goats could not Ransum, for as the Wise Man saith the killing and committing of one Sin could not expiate another; all Oppression, violence and killing either Man or Beasts is as contrary to the Divine Principle as light is to darkness, for one is the Principle of Fire, the other of Light and Love.

9. The Original of all Sacrifices and Killing of the inferior Creatures came in with Mans Transgression, Fall, and Degeneration from the Government of the Divine Principle, for when he had suffered his Will and Desires to enter into the Fierce Wrath, then his Soul felt it self in horror, and very uneasie, and began to think how he might appease the Divine Indignation, and then and not before began Sacrifices, for undoubtedly if Man had kept his first Innocent Estate he had never killed, much less desired to eat the Flesh and Blood of the inferior Creatures,

conse.

consequently there had been no Sacrifices, which they came in upon the Transgression, so nothing can period them, an I put an end to killing and eating of Flesh and Blood, but only Obedience, and a daily offering up unto the Lord the Flockings of our Flocks, that is pious, devout, worthy, innocent Hands, and undefiled Minds, and as if killing the inferior Creatures, and eating their Flesh and Blood had not been, there would have been any Sacrifices thought on, but vain Man imagining that God was even such an one himself, that would be pleased and attuned by the Flesh of inferior Creatures, and hoping thereby to divert the Wrath which he himself had so terribly stirred up, though still he continual in the practise of Unrighteousness, and cruelly promoted throughout the World the custom of Sacrificing; And some thinking the Nearer the Victim was, the greater must be its efficacy and merit, proceeded so far as to offer up their own Children to their Idols, but the true God abhorred all such Inhuman Cruelties, and though he prescribed the Sacrificing of Beasts to his Jeurs, yet the same was for the hardness of their Hearts, for as the Scriptures of Truth do witness, such as the People such is their God, that if they live in Violence, and delight in killing, then the Lord is in the midit of them in his angry Jealous, or Wrathful Power, for when Fierce- and Wrath do predominate in Mens Hearts, then they promote all cruelty as well in Religious worship as in their daily practises, and the People that live in the power and operation of the angry Spirit cannot be satisfied without some such Bloody Rites.

Of

Of the Original of most Human Inventions.

1. From the Kingdom of *Cain* joined with the outward Principle of this World, that is, from the first and 3d Principles does proceed and arise most Arts and Inventions, and not from the Nature of *Abel* or second Principle of God's Love, which therefore we find complaining, that Man was made Upright, but had sought out many Inventions.

2. It may easily be observed, that most Inventions or curious Arts in Man do proceed from an ill Ground or Root, viz. from the high, proud, fierce Principle; this is manifest in the generality of Arts and new Inventions that are brought to light in our times, and the same is to be understood from the beginning, else the Lord had not complained of them.

3. Few and easie are the things that serve for the support of Humane Nature, and to supply its Necessities, as plain Plowing, keeping of Sheep, and the like, which every Man is taught by his Natural Genius or Instinct, without being beholding to a Master of Art, but on the contrary, those innumerable Arts, and needless Inventions, that stand Man in no stead, but lead him to vanity and evil, are very hard, difficult, and chargeable to be obtained, and if any of such Inventions do chance in some respect to assist Man, it was not the intention of the Inventor so much fixt on the general Good, as on Ambition, Covetousness, and the like, that he might get Money by it, beesteemed Fainthearted, and have the Praise of Men.

4. If you Read over *Polidore*, *Vergil*, Books of the Inventions of things; or *Pauciculus*, of things lost and found; or were it possible to number up the bo-

all the Inventions since the beginning of the World, there will not perhaps appear one of a thousand that was needful, or indeed beneficial unto Mankind, and clear of Evil in the Root.

5. Therefore *Cain* is mentioned to be the first that built a City, as signifying, that he was the Father of needless and harmful Inventions, which Cities and great Towns have chiefly applied themselves unto, for nice Inventions and superfluous Arts are not promoted amongst Plowmen and Shepherds, for they are plain down-right, or rather upright honest Men, and employ themselves equally Innocent and Necessary; thus were all the holy Patriarchs, plain simple Herds-men and Shepherds, in whom was contained the Royal Line of the Divine Principle, or holy Seed of the Woman, that can bruise the Head of the Inventions, or Serpentine Nature, as *Abel*, *Abra-ham*, *Isaac*, and *Jacob*; and at the Manifestation or Birth of Jesus, the Grand Shepherd of Souls, the same was first proclaimed by the Angels to those that were innocently tending their Flocks.

6. Not to insist on those black Arts which are generally decried, as Negromancy, Conjuring, the Skill of mixing and preparing Poisons, and the like; What do most of the rest and more applauded Crafts tend unto, but either Violence, Oppression, and the Destruction of Men, or to Fraud and Cousehage, or to Gluttony, Drunken-ness, Luxury, and Effeminacy, or to Pride and Vanity?

7. What kind of Property or Principle was that in Man which first invented and daily improves the use of Warlike Weapons to kill, mur-ther, and destroy those of their own Kind, as well as other inferior innocent Creatures, that raked into the bowels of Hell for Brimstone, Nitre, & Saltpetre,

to furnish them with Gunpowder, and Studied the Art of Mining and Blowing up their natural Brethren by Hundreds at a blast ? Did not all such things originally arise from the Bottomless Pit, that deep dark poysinous Abyss of Fierceness and Wrath ? And still from the same horrid Fountain do proceed all new Inventions that tend to the Destruction of Man, wherein it may be observed, that Christians haue beene more unhappy Ingenious than those they call Heathens, which is much to be lamented, though the latter have so far learnt of them, that now they are grown no less expert in the mischievous uses of those Intentions, and not seldom do therewith plague and destroy the Original Authors.

8. From what Principle in Man did the Invention of Ships arise, or what real Necessity was there for the same, has the most merciful and bounteous Creator planted Man in any Country which does not afford sufficient to supply all the necessities of Nature ? For, Did not those millions that inhabited those vast Regions since called *America*, subsist without the Art of Navigation, any further than meer Nature taught them for many Ages before ? *Columbus* could boast of discovering a new World, how many have been swallowed up by the vast Ocean through meane of Seafaring Attempts , which seldom had better aim, than either to Disquiet, Conquer, and Rob Innocent peaceable People, or to obtain such things as are not at all needful, but serve only to please the vanity of the multitude, and procure Diseases.

9. Considering the certain and inevitable danger that attends Navigation, we may justly say, that all things brought from remote parts by Sea are the pricc of Blood ; Now if a Prince cause

single

single Man to be put to Death, or one privately kill another, or if a Man hang or drown himself here on Shoar, then what a great deal of trouble it makes amongst the Relations, and also the People, (which indeed when done by the Hands of Justice, is much to be lamented, that People should live so contrary to Human Society, that there should be any kind of cause for killing of Human Creatures) but there do daily many thousands expose their Lives in going to Sea to fetch superfluities that serve only to promote Vanity and Diseases, and when they loose their Lives, and perish through their own Folly and ill Conduct, little or no notice is taken of it; as in one Storm-thousands of Men sink to the bottom of the Sea in their Ships laden with Spices, Wines, and the like, which if they had brought to Land, they nor no others could not have sustained their Hunger and Lives one Week, but could have done abundance of hurt to the Eaters and Drinkers thereof.

10. What Tongue or Pen can express the hardness, the horrors, the miseries, that People expose themselves to in Tempests at Sea, and to what purpose, to fetch Wanton Men Pearls to hang at the Ears of their more Wanton Mistresses, to bring Pepper to strew over our Cucumbers, Mangoes for our Mutton, or Claret, Florence Wine, Brandy, and a thousand other Strong Liquors to Intoxicate our Gallants, and make them spend their Means, ruin their Healths, shorten their Lives, be mad, quarrel, kill one another, and so to be hang'd for't: Certainly did our kindly courteous Women, and nice Ladies, and others pretending to Piety and Conscience, consider all this, they would not be so fond of these sovereign Need-nots, but rather be of David's mind

touching the Water his Soldiers procured, which he counted the price of Blood, and though he had need of it, yet he would not receive nor drink it.

11. What Principle or Property in Man was it that first invented all Strong Intoxicated Drinks, which do chiefly serve to destroy Mens Souls and Bodies; Did not he that first invented the making of Wine commit one of the greatest Evils through Drunkenness? which is still the grand cause and in-let of Adulteries, Whoredom, Murders, Blasphemies, and all kind of Diseases, and Oppressions both of Body and Mind, whence it is clear that this Invention did proceed from the Bitter Root.

12. From whence did and do the daily Inventions, Compositions, and Preposterous mixtures of Foods proceed, which merely serves to stopify the Intellectuals, and distemper the Body with incurable Diseases, doth not all such pernicious Invention proceed and arise from the Poysonous Root; as also all Plays, Games, Fine Cloaths, Rich Furniture, Stately Buildings, as Pyramids, and a thousand sorts of stately Structures of vast Charge, invincible Labour, and Hazards to those that build them? Will any body say, that such things are necessary to the Life and well-being of Man? Are they not rather contrary to the Command of our Lord, *Having Food and Raiment be ye therewith content.*

*The Excellency of clean Foods, especially
of Bread.*

1. **A**s a Medicine drives its Qualities from the Ingredencies, as a Building is weak or strong, according to the proportion of the materials and good Workmanship in joyning them together : So Meats and Drinks, whereby Men are nourished and sustained in this mortal State, have a far greater Influence and Operation, not only on the outward Body and Senes, but also on the Intellectual Faculties, or Soul, than the vulgar does imagine, for the Spirit makes all things Essential.

2. Bread being the equallest and cleaneſt of all Foods, as wherein the four Grand Qualities stand at the nearest harmony, deserves to be ſtiled the Staff of Life, because it affords a firm cleauour, and pure Spirits, exceeding any other particular Food, whence the Great Light of the World has honoured it ſo far, as to pronounce it the Symbal of his Body ; For as the Divine Principle, or Human Friendly Nature will incorporate, qualifie and allay the out-goings of the harsh, wrathful, bitter Spirit, and bring all into Concord and Equality, whereby the inward Senes of the Soul, and intellectual Powers taste, ſnel and imbrace each other in Love and Harmony ; The like is to be understood of Bread, it qualifies and allays the Discord and Inequality of all other Foods, and ſo renders it fit for the health of the Body and Mind.

3. Bread was the principal Food the Creator ordained for Man, after the Fall, it having the firſt place before all other Foods, therefore the Lord ſaid, *In the sweat of thy Brows thou ſhale eat*

at thy Bread; for all other things that Man needs to feed on, can be prepared without Labour, or with very little, as Herbs, Fruits, &c. but there goes considerable pains to the procuring of Bread; and hence too we are taught to Pray for our Daily Bread, as including under that Name, all things necessary for the support of Human Life.

4. Outward cleanliness in Meats, Drinks, Cloathing and Exercises, is of great use, and prevents, and as it were, cuts off in the bud many Diseases and Inconveniences, both from the Body and Mind; therefore the Light of the Gospel, or Divine Principle makes that part of Moses' Law touching Cleanliness Essential, when it opens its self in the Center of Man's Heart, and it is a Ceremony to none, but such as are ignorant of Gods Law, and the Sympathetical Operations.

5. Frequent Bathing, or Washing in pure Running Water, is highly convenient for all persons, especially after easing themselves, for the same will in a great measure prevent the pernicious Diseases of the Fundament, some of which are incurable.

6. Be careful that you do not sit on Common house of Easeinent, which oftentimes proves of evil consequence, and infects the Party with Diseases of various kinds, according to each Mans Constitution or Complexion; therefore those in Cities that would avoid such Dangers, ought to ease themselves in a vessel of Water, and when the Exrement is cold, then to put it into the House of Office, particular Reasons in Nature I have shewn elsewhere.

7. Have a care of Compositions, use and Design, Simplicity; for Wisdom. In the preparation of Food, preserve Unity, that is, prepare but one thing at a time, for things of differing Na-

tures

tures cannot be prepared together, because some requires a longer, some a shorter time, besides the Spirits and inward Virtues of each thing, do mix and incorporate, and mightily strive with each other for Victory, by which the pure parts of them all are wounded; for in the Combat the weaker suffers Violence, and the Spirit is Suffocated.

8. Flesh and Herbs, Roots and Puddings, are not to be prepared together in one Vessel, but each alone, because of their different Nature, and times of preparation, for Water, after it hath boiled an hour, more or less, will not prepare any sort of Food to that degree of Excellency as at first.

6. Let Seafaring Men and others that Travel, when they go ashore beware of *Venus*; as also of lying in soft warm Beds, especially Feather-beds: As also of eating of fresh Flesh and Fish too immoderately, lest they fall into Fluxes, for Nature cannot endure sudden Changes, and where Wisdom and Temperance is wanting, People are subject to various Diseases on such occasions, as Fevers, Fluxes, Colds, &c.

10. The chief occasion why Mankind is so subject to frequent Fevers, is the variety of Foods, improperly compounded, especially the common eating of Flesh and Fish; As also, Butter, Cheese, and the use of strong Drinks, for always fat Foods do fur the Stomack, and are hard to be separated, either by the natural heat, or by the Liquor that is drank, especially strong hot Drinks; Water being the proper Minstrim or Liquor for the Stomach; for this Cause, Obstructions and Fevers, as also hot Diseases are so common, and gripping Pains and Fluxes; such Meats and Drinks do awaken the original fierce Fires.

11. All Foods proceeding from the vegetable Kingdom are innocent, more equal in there Parts, easily dissolved, affording fine Spirits; therefore those that live chiefly on such innocent Foods, are more airy, pleasant, cool, and full of Delight in Body and Spirit, which none can know or understand, but such as have experienced it for some considerable time.

12. All that would prevent Feyers, and many other Diseases, and keep themselves in harmony, should apply themselves to simple Foods, viz. Bread, Fruits, Herbs, and the like; forbear all sorts of Flesh, Fish, and eat sparingly of Butter Cheese, and Milk, and eat but little Fat, besides Oil; for this you must always remember, that every thing begets its likeness.

13. Bread, Herbs, Seeds, Fruits, and most, or indeed all vegetative Foods do represent unto Man the Divine Principle of Light and Love; but Flesh be it of what kind it will, does denote the harsh wrathful Principle, and Mans Desires so much after it, is a true sign that he lives in that harsh, fierce, killing Principle.

14. For now-a-days, if any Man should be condemned to live only on Bread and Water, and what might be made thereof, he would think himself hardly dealt with, which do demonstrate the high degree of Mans Depravation, and Separation from the Divine Vision, or first simple State.

15. Many of the Holy and Wise Antients have declined and decried the eating of Flesh and Blod, especially of such Creatures as are unclean, and that will eat the Flesh of their Fellow Creatures; but never did any of the Philosophical Men forbid the eating of such harmless things, as Herbs, Bread, and the like, but have recommended them

them as most agreeable to Nature and Health.

16. A time shall come when the Lyon shall eat Hay with the Ox, and the Wolf lye down with the Lamb, that is, the fierce savage beastial Nature in Man, shall be thorough shined and bowed before the Divine Principle, or Lamb-like Spirit; and whosoever comes to know that time, will be contented with innocent Herbs, Bread, and the like harmless Foods.

17. For if the Wolfish Dog-like Nature did not predominate in Man, they would not so much long after the Flesh and Blood of Beasts; but whatsoever Principle do Reign in the Center of a Mans heart, whether Good or Evil, he will desire Food suitable thereunto.

Some particular Notes whence Consumptions proceed, and the occasions thereof.

1. **T**H E Compositions of sweet fat Foods and Spices, all mixed together, do destroy the innocent ways of Nature, especially when done without understanding the Principles of Nature, clog and obstruct the Stomack, and too much open the Gate of *Venus*.

2. The frequent eating of Flesh and Fish, and such as are Rapacious, mixed with the richest vegetations, do open and manifest the hidden internal Properties of such Flesh and Fish, thereby increasing Lust, and evil beastial Inclinations.

3. The great quantties of Food, wherewith most People overcharge Nature, which do generate superfluity of gross Juices; and if such Foods be from the Animal Kingdom, as Flesh, Fish, Butter, Eggs, Milk, or various sorts of them mixed together, then they do so much the more provoke Inclinations to *Venus*; for Flesh and Fish

do

do much more strengthen the Venereal Property, than simple Vegetations, especially when joyned with strong intoxicating Liquors.

4. The frequent, or overmuch drinking of strong fermented Drinks, especially when the Foods are fat, rich, spicy, and succulent, then if there be not great temperance in quantity, Nature is set into an unnatural Flame.

5. The too frequent visiting the shades of *Venus*, with the before-mentioned Intemperances, do extremely promote to the utter ruin of many thousands; this is the secret Enemy that wounds the bravest Gallant, and strongest Nature, and send them down with Sorrow to the Grave betimes.

6. The common Lying of Men and Women together on hot soft Feather-beds, which do hinder Rest, keep the Body too hot, causing many silly Discourses, and sometimes wanton ones, exciting *Venus* on both sides, whence proceeds weak Limbs, feeble Joynts, and poor low effeminate Spirits.

7. It is very hurtful to many Constitutions to lye on Beds with, or immediately after deceased People, especially Women, for thereby many a lusty Man contracts languishing Diseases unknown to themselves, and no less to their Doctors, and then their Cure is as unknown to them both.

8. The aforesaid Intemperance and Uncleanliness, do not only generate, or occasion Consumptions, but in many Constitutions, terrible Fevers, Stone, Gout, Palsies, Scabs, Itch, and various other unclean Diseases according to each Mans Nature and Complexion, for this cause more People are afflicted with Consumptions, Fevers, Stone and Palsies, and die thereof, than of any other Diseases.

9. For it is to be noted, that most, or all People that have wherewithal, do with great desire live on Flesh, Fish, Eggs, Butter, Cheese and Milk, mixing the richest Vegetations with them, as Spice, Sugar, Raisons, Currants and the like, and at the same time drink strong Cordial Drinks, which do strongly provoke Nature, and awaken its hidden Properties and Central Fires, and put all into Discord and Confusion, one Property or Quality endeavouring to overcome the other, in which Combat the *Malus Genius* do generally obtain the Victory, and then the poor Soul is captivated and overwhelmed in the Sea of Wrath and Uncleanness, and the Body precipitated into Fevers, Consumptions, or some other cruel Distemper, according to the Nature of each Mans Constitution.

10. That which is the hardest Vice in Mankind to overcome, (especially in the Males) most People do with all Cunning and Art, endeavor no less to indulge than hide, viz. The inclinations to *Venus*, which, if Men by Prudence and Temperance can subdue (such especially as are naturally inclined thereunto) it will not be hard for them to vanquish all other Vice, but instead thereof, most Men do in one degree or other promote and advance it, viz. By the common eating of Flesh, Fish, and various sorts of compounded Sweet, Fat, Spicy Foods, and strong Drinks which do wound Nature to the very Heart; and this Intemperance and Uncleanness is much more practised in *England* than any other known Country, especially in Cities and Townes, than in the Country, and therefore more do there dye of Consumption, &c.

The

*The danger of, Fat Foods, as Flesh, Fish,
Butter, Eggs, Cheese, and the like.*

1. IT is to be noted, that all sorts of Vegetations or Vegetative Foods are much easier separated, and digested by the tart pleasant sharp, and yet not sower Liquor, or great Menstruum of the Stomach and natural heat, than such as proceed from the Animal Kingdom, as fat Flesh, Fish, Butter, Eggs, Cheese, Milk, or the like, the understanding thereof is only obtained by Experience, for nothing but Practice makes a Doctor.

2. Such fat succulent Foods do Oyl and fur the Stomach and Passages, and are difficultly digest-ed or dissolved, lying longer in the Stomach, and heavier than such as are lean or not fat, or which arise from the Vegetative Kingdom, as every bodies experience may easily convince him; and besides, when mixed with Sugars, Spices, Fruits, or the like, they do not only obstruct the passages, and generate bad Blood, and impure Spirits, but also for the most part causes great heats to attend all the External parts, whilst the Center is cold and disordered, and then the digestive faculty requires a dram of some Cordial strong Liquor, the truth of this thousands of living Witnesses can attest, whence do arise a further Debilitation of the Stomach, Venerial Inclinations, great heats and uneasiness, Consumptions, Gout, and a thousand other Evils both to the Soul and Body.

3. Such Foods are endued with great plenty of gross phlegmatick Juices very pernicious, as being too hard for the Natural heat to dissolve and dispatch away downwards into the Bowels, but remaining behind, do infect the Blood, obstruct-

ing

ing its Circulation, and renders the Spirits foul, thick, impure, and dull, which People feel in their Limbs and Joynts after great Meals of such Food, which do by degrees sow the Seeds, and lay Foundations for Diseases, especially Consumptions and Fevers.

4. These Inconveniences are much increased by great drinking of strong Spirituous Liquors, which the natural heat of the Stomach does quickly separate, for the spirituous parts of all fermented Liquors are on the wing, and when such Drinks comes into the Stomach, the more pure and volatile spirits thereof do as it were in an instant join and incorporate, and draw them forth, so that in a little time they spread themselves into all the External parts, and cause them to burn with heat, whereby the whole Body becomes uneasy and disordered.

5. But the colder gross phlegmatick parts of such strong spirituous Drinks remain in the Stomach and Vessels, mixed with the grosser undigested Particles of the Food, which do after coagulate, or as it were knit together, and does still so much the more heat and oppres the Stomach, occasioning Surfets, Fevers, and other Diseases, seldom curab'e.

6. For Strong Drinks do contain all properties, but more especially two, v. z. a quick brisk lively spirit that is volatile and penetrating, which through fermentation presently puts into motion, and a dull dead heavy phlegmatick Liquor, which by degrees falls down into the Urinters, in such Constitutions as are hot and vigorous, but not without leaving some dregs on the Stomach; but in such as have but weak heats, and are of colder Compositions, the same incorporates with the Juices of the Food, and hinders Concoction by

fouling the Stomach and Vessels, which do quickly destroy the Natural tone of the Stomach, and so prove the original of various Diseases, for this cause there is greater danger in superfluous or excessive Drinking after full Meals of fat Flesh, Fish with Butter, &c. then on an empty clean Stomach, for though the latter will sooner intoxicate the Head, the former is more prejudicial to Nature in its Consequences, for most Surfeits by over-drinking are gotten after full over-plentiful Meals of the before-mentioned Foods.

Of Foods that are Ease, Innocent, and most Healthy.

I. **A**LL Vegetative Foods are not only wholesome, but easily concocted, for the pleasant Ferment or Menstruum of the Stomach can with much more facility dissipate, dissolve, and digest Vegetations, than Flesh or Fish, and the reason is, because the former are not only more innocent and equal in their parts, but more sharp and less Oyley, and withall more Spirituous; 'tis true they are endued with an Oyl Body, but it is as it were a Spirituous Oyl, as is manifest in several sorts of Vegetations, in whose preparations, if due care and prudence be not used, both the spirit and also the Oyl will evaporate, and then the thing becomes of no use nor true virtue, the Oyl in all Vegetations being the ponderous quality, and also is the house or dwelling place of the Volatile spirit, and if any violence be offered to the spirit, then also the Oyl does with the true spirit become either suffocated or evaporated; for this very cause all Herbage that has lost

lost its spirit does neither smell well, nor weigh heavy, for that fragrant smell proceeds from the Essential spirits, and the weight and ponderousness is from the Oyl; the very same is to be understood in all Grains, as Wheat, Barly, Rye, and the like, the true colour also do arise and proceed both from the Essential spirit and Oyl quality.

2. Therefore all Vegetative Foods, especially such as are made of Corn, as Wheat, Rye, Barly, or the like, are far more agreeable and harmonial than Flesh and Fish, easier of digestion, affording a finer, livelier and more brisker spirit, and less phlegm or gross Juices, which the Natural heat and sharp pleasant Minstruum or Runnet of the Stomach can easily digest, and send down into the passages, and so free the Joynts and other parts of the Body from Inconveniences: This is manifest by External Operations, for how quickly will Bread dissolve being put into Water, nay the whole dry Corn it self being infused grows soft and tender in a little time, but how long may one infuse Flesh, Fish, Cheese, or Butter, before they dissolve or grow more tender? Vegetative Foods do also keep the Body cool and pleasant, preventing Fumes and Vapours from flying into the Head, because such Foods do not generate them, as all fat Victuals does, for their crude, obstructive, phlegmatick Juices that lodge in the Stomach and Vessels, that cause Fumes and Vapours, as also Fevers, for the principal cause that Fevers are so frequent, is that surplusage of matter that proceeds from Intemperance in Foods, both in quantity and quality, for when People over-charge Nature then the digestive faculty cannot make a perfect separation, but the gross Juices does load, stop, and fur the passages, whence

is generated thick Blood and impure Spirits, so that Nature becomes stagnated, which does immediately stir up and awaken the Centerial Fires in all parts of the Body, and makes the whole burn with an unnatural heat, uneasy and burthensoom, which is that we call a Fever.

4. Therefore in a special manner after full Meals of Flesh or Fish, or other fat Foods, Men ought to be cautious of drinking too plentifully of strong spirituous Drinks; a cup of good Water to most Constitutions has had far better success to carry off a full Meal of such Foods than strong Liquors, for good Water is endued with a mild friendly quality, of a dissolving, dissipating, digestive nature, and therefore helps Concoction better than Spirituous Drinks, as may be gathered from most or all External Operations, for Water, especially River Water, or Spring Water, such as will Wash, Boil, and Brew well, will dissolve and dissipate hard Coagulated Bodies sooner than strong Drink or Spirits, as Water will dissolve Sugar sooner than Beer, Wine, or Brandy, for in the last especially it will lie a great while before it dissolves.

5. Vegetative Foods affords not only the greatest and most vigorous spirits in the Bodies of either Men or Beasts, but more fine and innocent, free from the seeds of violence, passion, and inclinations to Beastiality.

6. For the forementioned Reasons, those that live wholly on Vegetations can drink more strong spirituous Drinks, and with far less prejudice than those that live on Flesh and Fish, for they will not so soon fume up into their Heads, nor so much heat their Bodies, finding their Stomachs free from those Crudities and flatulent Juices; wherewith the others are pestered, and consequently the

the digestive Property more powerful, the Drink is presently dispatched, and the grosser parts evaporated by the Uretors without any let or hindrance, but the case is otherwise in the Stomachs of such as eat Flesh and fat Foods; the truth of this may further appear by Men that do drink much strong Drink after full Meals, such will be made drunk before, and also sick before those that take the like quantity whose Stomachs are rather empty than full, and the latter are in far less danger of Sursets, it being seldom known that such that are both great Eaters and great Drinkers too, do live long; but on the contrary, great Drinkers that eat but small quantities of Food do often live to old Age; or if a great Eater chance to out-live Youth, they seldom but have the Gout; from all which it follows, that Animal Foods, which are for the most part fat, are nothing so Excellent or Commendable as Vegetations, which none can understand or know, but Doctor Experience, talk will not convince any Man, no not Men of the greatest Reasons.

Obj. Some will be apt to object and say, that it is nonsense to discourse after this manner, viz. to affirm that fat Animal Foods, are not so good as poor lean Vegetations and Victuals made thereto, for we see (will they say) that fat things are desired by all or most, and if Flesh be not fat it is counted worth little, because fat is counted to be of a brave healing, nourishing Nature and Operation, and therefore our Nurses endeavour to make sucking Children to take it even against their Stomachs.

Answ. To which I answer, that I am not ignorant that this is indeed the vulgar Opinion, but for that very reason to be suspected; nay, if you will hearken to the Voice of Wisdom, utterly to be

be expelled, for Doctor Experience, and that most excellent Phylosopher Right Reason, will tell you, that it is a grand mistake to think that Vegetations and Foods made thereof, though they have not gross & easy qualities as Animal Food have, are therefore to be counted poor, lean, and of but little Nourishment, for are we not every day taught the contrary, though not in Man, yet in all other Creatures; Will not a little cold Grass, and dry Hay, and especially Corn, make several sorts of Beasts fat, and that too very firm and substantial? And what is your brave Butter and Cheese, but the digested Juice of Grafs and Vegetations, all dried Grains, as Wheat, Barly, Rye, and many other sorts are endued with an excellent Spirit, and pure Oyl, much finer and freer from grossness and phlegm than Flesh, or the product of Flesh, the Oyl of Grains being as it were volatile like a Spirit, so that when it comes into the Stomach it is brisk and lively, most easily separated and digested, as being turned into an Unctious substance, from whence the fatness of these Creatures that live on Corn does proceed, which Unctious quality does also contain a bright lofty exhilarating spirit, that makes all such Creatures so strong, lively, and brisk, that they have no need of the fat either of Flesh or Fish; The very same would happen to Man, if he could content himself with Vegetative Foods, and good Drinks made thereof.

7. Such as live on Vegetative Foods are hardly ever subject to drought, though they can when they eat, drink with more pleasure to the Stomach, though not so much to the Pallate, as such as live on Animal Foods, for great thirst is a kind of a Disease, and though such People find Drink very grateful to their Pallates, yet afterwards.

wards it does not only fwell the Body, but makes it uneasie, and also unfit for Labour; which inconveniences those that live on Vegetables are not subject unto, for such Foods being more equal in their parts, and easier of concoction, and of a middle nature, and mild friendly operation, having as it were a certain Ministrum of their own, does thereby agree with, and help the digestive Faculty, and being always light, and readily separated, pass quickly away, and cause neither drought nor heat, having no occasion to attract or draw the pleasant moisture from the remote parts; therefore such as use this Diet do always find themselves brisk, light, and fuller of life and strength presently after eating than before, (whereas those that stuff themselves with Flesh, Fish, and the like, are dull, heavy, and indisposed for a considerable time after eating) which is a signal demonstration of the excellency and agreeableness of such Foods with the Stomach and Nature; if Reader thou wouldest be assured of the truth of what is said here, then go home and practise, for there is no other way to be satisfied; as for my own part I am never droughthy as those are that eat Flesh, yet I can drink freely with pleasure and refreshment, the simplicity of such Foods is wonderful delightful to the Pallate as well as the Stomach after a little use and practise, far beyond the compositions of Flesh and Fish, or any Foods that proceed from the Animal Kingdom.

8. By Vegetative Foods I mean all such as are made of Grains of Corn, especially of Wheat, which is the King of all others, as Bread, Flowered Water, or Pap with Bread in it, Gruel, Cakes made of various sorts of Flower, Gruels with dried Herbs infused, or green Herbs, Salats with Oyl,

Oyl, Sallats with Vinegar, Good Ale made with Malt, these are the most material Foods the Vegetable Kingdom affords, they be not many, but they are excellent; There are also several sorts of Fruits, as Apples, Pears, Cherries, Grapes, and the like, which may now and then with Bread furnish thee with a Meal, but a few will serve thy turn, the best use of them is to make them into Drink, as Cyder, Perry, and the like; Moreover, there are a great number of Roots, as Turnips, Carrets, Parsnips, and others, but they are not so proper to be eaten by those that live wholly on Vegetations, because they are too cold and earthy, affording but a small nourishment, and not firm, besides they are apt to loosen the Body too much, on which account they are profitable for those to live on now and then that eat Flesh, and other Animal Foods, especially such as are subject to Costiveness, but then they should live on them and Bread only 2 or 3 days together, or so long till they find a change, and that they answer the end they do it for, and not eat any Butter with them.

9. Live on innocent harmless Foods, first for the Health of the Soul, and the Benefits of Intellectuals, and not for the Health of the Body, for all Dispositions are made and continued in their full strength and vertue by Meats and Drinks, and according to the Nature of them clean or unclean, good or evil, such are the Desires, Inclinations, Words, and Works.

10. Custom hides the truth from all Men in one degree or another, and 'tis no small part of Piety and Self-denial to overcome the Invegicaments thereof, especially the usages of those Places and Countries a Man has been bred up in.

Some

*Some general Observations touching the
Vanity of Men, in contending about
Things that are of little use; the Con-
stitutions of Men and Women; the most
savage Beasts; and the true Worship.*

THE Spirit of Wisdom leads all her Children into the Universal Temple, where there is no Jangling nor Contention about Words, and outward Forms of Religion, but they all imitate their Creator, by doing Good, and living Innocently.

2. Rejoyce in the Gifts, and true Prosperity of thy Neighbor, and in so doing, thou wilt imitate the Good Angel, who rejoiceth at the Repentance of a Sinner; on the contrary, there is no Vice more devilish than Envy.

3. Abstract thy Self from the Sensuality of the Multitude, which is one true step towards Regeneration, for he that needeth but few things, approacheth nearer unto his Creator that giveth all things freely, and heedeth nothing.

4. The ways of God, and the Observations of his Law are plain and easy, but the Inventions and ways of Men are hard and difficult, both to the Soul and Body.

5. Content not thy Self with the Image or Likeness of Virtue, but keep close unto the Universal, which will lead thee to the true Mother; and then all Strife and Contention will cease to have a Being in thy Soul.

6. As Intemperance degrades a Man, and renders him worse than the worst of Beasts, so no Man is capable of Regeneration, so long as he lives in, and under the Savage Nature, whence the

desiring after Evil, and the longing imaginations after the eating of Flesh and Blood do arise; for what is it that Men should desire to be Regenerated from, is it not from Wrath, Fierceness, Envy, Malice, Bitternes, and doing Evil, or the thing one would not be done unto? Wherefore does Man call the Beasts of the Forest, Wild, Ravenous and Cruel, Is it not because of their preying upon, killing and eating the Blood and Flesh of their fellow Creatures? And wherefore does Man esteem himself in a better state, or more highly graduated than they? If he himself be the fiercest, most ravenous and insatiate Creature of Prey in the whole World, for he does not only prey upon, kill and eat the Flesh of other Creatures, but most inhumanely murders and worries those of his own kind, which few or none of the Savages of the Wilderness will do; Consider therefore, O Man, Whether, whist thou continuest in this State, thou art not as bad, nay, far worse than the fiercest of Beasts.

¶ 7. Intemperate Desires, and the want of Regulating our Affections, are the grand Inlets and cause of all Domestique and publick Evils; for most or all Contentions and Troubles, in private Families do thence arise; the Master is angry with his Servant, because he doth not get so much Money as he would have him; the Husband would fain be rid of his Wife, because he thinks he would get another with a great Fortune; the Wife is discontented and quarrels with the Husband, because she hath not so fine Cloaths as some other Neighbors, the Mistress is in Arms like a Fury, beating her Maid, because she hath broke some Potick-knack, which was not worth a Farthing, only it doth grieve. In brief, all these Furies which People have when they Scold, Fight,

go to Law, Forswear themselves, and act all the Devils parts, are generally about needless things, and whose Estimation, only foolish Fancy raises to a great price; nay, if a Man or a Woman have but a rich Garment on, and it please God to send a sweet Shower of Rain, what Lamentations and Wailings, what Discontent and Trouble is the silly Creature in on this occasion; and how many foolish wilches will it often cause to the Mind; the like is to be understood in all other things that cost much Money, or Labour, the Silver Tankard is lost, what Confusion is all the House in nay, the Good resolves to go to the Cunning Man, (that is, as she believes, to the Devil) to get it again, when an honest black Jack, wooden Can, or a sweet Earthen Mugg would have served their turns full as well, to Drink out of, and prevented all this Hurly-burly; for on the other side, there is but little trouble about the loosing or spoiling those things that are easily procured, and cost not much Money or Labour, it not being the real value, intrinsique Virtue, or Goodness of a thing that causes this noise and contention amongst Men, but the cost and high vulgar Esteem, as a piece of good Bread is of a more true Value, Virtue and Excellency, than Twenty of those Dishes which my Ladies French Cook has been this Fortnight a preparing; An ordinary Cloth Coat, such as Shepherds and Plow-men wear, is of far more use to prevent the injuries of the Elements, and to cover Sharpe (for I know no Thir^d use of Cloaths, unless it be that which the Devil Taught us, viz. Pride) then the richest Silk that ever Florence beheld; so that it appears the most of our vexations and quarrels, are about things that are not useful to Man, or at least stand him in very little stead, and which he may as well, nay, better be without

without, for Nature needs but few things, and those easily to be procured; but if the way of the Lord in Nature be perverted, and Man's Soul depraved, then the whole World, and all the Things and Creatures in it, will be too little to satisfy his extravagant Appetite and Desire, therefore it is the part of a prudent Man, to take more Care and Circumspection in the spending of Money, than in the getting, because he that spends much, hazards both Soul and Body, Health and Pleasure.

8. Remember to entertain Humanity, and to live in the good Port of the World, for that is the Sons Property, for all Innocency, Simplicity, Virtue, be it in what it will, whether in Man, Beasts, Herbs, Grass, Fruits or Grains it all proceeds, and has its Birth from the Holy Fountain, viz. the Divine Word, and on the other side all Wrath, Bitterness, Violence and Poisons, arises from the first Principle, or dark Root; for all things things in this visible World, or Being, consist of Good and Evil, the knowledge of which way is Man's Fall, as the Divine Moses saith, that the Knowledge of Evil, is the doing of it, and the Knowledge of Good, the practice of Righteousness.

9. If a Good and Virtuous Person happen to be amongst Evil Men; his very refraining from the Evils they commit, altho he say not a Word against what they do, but remain in Silence, does yet Judge and Condemn them to their great disquiet and trouble, as having an inward Sence and Feeling, that the Good Man's Soul and Spirit, does with great Power withstand their Enormities, and hence is come that common Proverb, (that a sober Man, or one that will not commit Outrages and Excesses as fast as the rest) spoil good Company.

10. So

10. So if one Man tell any absurd or foolish Story, that is filled with Lies, he always keeps his Eye fixt on his Fellow or Companion to whom he tells it, and if he doth not shew him some sign of his good liking or pleasure, by smiling or answering, he wil' quickly be weary of his Talk, and be ashamed, for thorough an internal Sense and Feeling, he perceives himself Judged and Condemned, though his Companion say not a Sylable good or bad.

11. By this you may perceive that Mans Judge is always near him, that is, those that live and act in the Good; and on the other side, those that live in the Evil, condemn and persecute such as live in the Good: From this ground all good Christian Doctrine and Books have been opposed, because the Foolish and Intemperate have found themselves condemned by them, as not living up to what such Books directs unto.

12. Pride is the great evil Judge of all Virtue, Temperance and Well-doing.

13. It is hard to be a practising Philosopher in a Married Estate, a Man of a Thousand, but a Woman of Ten thousand.

14. Women are for the most part harder to be weaned from the pernicious Customs of the World, and foolish ways of the Multitude, than Men; it being rare to any of them to have the deep sight of the Divine and Natural Mysteries, for the profound and penetrating does arise from the bright flash of Light, which is higher Dignified, and the property of Fire more exalted in Men than in Women; whence greater abilities for Strength, Power, Understanding, Judgment and Government do arise or proceed; Man being a wonderful Creature, not much inferior to Angels, when his great Fire is tinctured and moderated with the

amiable, Friendly Light, which will temper, qualify and allay all the unequal operations of the Great Fire, whence in Man all Arts and Cunning do arise, if its Holy Council be obeyed.

15. Man's high Graduation in the deep original fierce Fire, is manifested by his fierceness and cruelty, in the use of all warlike Weapons, his contentious Humors, Fighting and Killing those of his own Kind, and all other Creatures, because the wrathful Property has got the upper Dominion in the Center of his Heart, being mightily augmented by Opinion and Custom, by which the principle of Friendliness and Virtue, is as it were wholly captivated, that ought to have the Government in each persons Life.

16. But as for Women, their Dignification is from another Property, viz highly Graduated in the Aimable, Sanguine, Human soft Nature, whence doth arise Tenderness, yielding Tempers, and great Love, exceeding Mans, which good Nature would be much more potent in them, if the daily noise and practising of Arms, Fighting and Killing one another, and all other Creatures were not so common, and counted lawful, for that does mightily increase and excite the wrathful Fire in the Females, who by Nature are fearful, and hate the sight of Arms, Tumults and Combustions.

17. But if the Females through Custom, do suffer their Wills and Desires to enter into Wrath, Fierceness and Cruelty, suffering the bridles of Chastity, and friendly sanguin Nature to be violated, which good property is powerful in them, as it were their Radix, then such Women become far more Dissolute, Cruel, Fierce and Inhuman than Man, because they have suffered, or rather forced their Wills and Desires into the dark root of bitter Fierceness (which is a Contrarium to their

their Composition;) therefore the Cruelty and
unchastity of Women, when depraved, have ex-
ceeded most Mens, being a greater degeneration
from their Natures, and Complexions; for the
other any Creatures are graduated in their Birth,
the greater is their Fall if they decline, (witness
the Apostacy of Angels and Men.)

18. As the Females are beautified with curious
Shapes and Forms, exceeding the Males, so their
Souls are endued with sweet, loving, tender, friend-
ly Dispositions and Spirits, more delightful and
easing; for this cause the Wise King likens the
true Principle of Love and Light to a Woman,
a Spouse or Virgin.

19. All kind of wantonness, fierceness, uncha-
sty, boldness, and rude carriage, is account-
ed worse in Women than in Men, and indeed,
so in the root, because they were made more
soft, Fine, Mild and Friendly then Men; for a
Woman may commit many outrages, and immodest
actions, and little notice taken of it; and if he
takes such courses, they are easily overlooked or
hid in the pit of Oblivion; but on the contra-
ry, if a Woman have committed any unchaste
action, or have but a wanton Look or Carriage,
she can hardly ever clear her self, thô her future
and Conversation be never so regular and well
behaved, the true Cause whereof is, because
they have committed violence on Nature, which
is a very great Sin, if this were not true, Women
might have been admitted several Husbands, as
Men several Wives; but one Man does and
answers the ends of Nature to one Woman; but on
the contrary, one Woman cannot answer the ends
of Nature to one Man, which will not admit any
other discourse in this place.

20. Suppose a Man be a great Mathematician, Astrologer, Physitian, Militian, or Divine, and such a one shall commit the like Outrages and Evils, as an ordinary Man that is not endued with such sublime Gifts, the Artists must needs be counted the greater Works of iniquity, which some People do mistake, and suppose the occasion of such Evils to be in their Art or Science whence amongst the Vulgar, a slight Opinion arises of these Professions, but the cause of error is not in the Art, but in the Heart.

21. The same is to be understood in Religion if any shall pretend to more Moderation, Temperance, and Piety than his Neighbours, then presently all Eyes are open to observe his Life and doings, and if they Spye a fault (tho' themselves are guilty of the same, or worse, every day they cry Stone him, Stone him, this is the world pretends to be Religious, as if they were not Men and subject to failings.

22. All friendly advice to the Women, seeing they are so highly Dignified, Naturally suffer the aimable Constitution or human Nature, that they would not suffer their Wills and Desires to wander, and enter into the dark fierce Lassionate fiery Property, which in a moment of time devours their sweet Oyl, and sanguin Dowry, when they are left, either without Pilot or Rudder, lost to and fro in the Ocean of Error, committing evil against their own Complexions Natures, whereby their Fall becomes like Lucifer.

23. Man is more depraved than any other Creature visible, because he was higher graduted in his primitive State; one would think the Prince of the Inferior World should not be more wretched and forlorn than any of the Beasts.

of the Field, or Fowls of Heaven, and indeed
he would not, nor could not have been so, if he
had not done some signal evil against the great
Law of God and Nature.

24. Man doth declare (by his Disquiet, Care,
Contentions, Fighting, Intemperances, and (the
effects of these) perpetual perplexities both in
body and Mind) what Condition and Kingdom-
cience he is fallen into, and that he is not at home in this
World, for all Creatures with whom he has to-
do, must naturally curse him, because he is their
Tortmenter, and the Curses of oppressed In-
nocents, are neither causless nor vain, for all
Creatures are made by God, and live and move
in his power, and when they are hurried, hurt,
killed, they naturally call for Vengeance, which
may be reckoned amongst one of the Causes of the
many Judgments and Calamities frequent in the
World, as Wars, Plagues, Famines, Contentions,
and the various, almost innumerable, Diseases and
Disasters that afflict Mankind, for Mans Soul nor
body can never be at rest or peace, until he do-
eth suffer the inferior Creatures to have and enjoy
that liberty and quiet they groan to be delivered
from, that is for Man to let them enjoy and live in
the pure Law that their Creator gave them, of which
man by his cruel violence and oppression deprives
them.

25. All the inferior Creatures do shew, and are
conclusively Testimonies of Mans dismal fall from his
innocent Estate, viz. into the knowledge of
Lust, or Self-fulness, which they are free from
their continuing in and under the same Law
of Nature in which the Creator constituted them;
if the Beasts of the Field, Fowls of the Air,
and Fish of the Sea, should have broken their
Law, and fallen into the deep sensibility and
Bea

Knowledge of the Evil Fierce Original Fi-
 ngle as Man has done, Man would not have
 been able to stand before them, for from thence
 all cunning thoughtfulness of Evil, Enmity, Ha-
 tred, and wicked Inclinations, of Warlike We-
 pons, Killing and Murderous Tools arise, as also
 vain wicked Words and Works, and whatsoeuer
 has the Name and Nature of Evil, has from
 thence taken its Birth, which Knowledge or Gate
 of Wrath is opened unto Mankind by their Trans-
 gressions, which before their fall was shut, and
 they did no more know or were sensible of the
 fierce motion of the deep subtle cunning dan-
 gerous Wrath, than the Beasts and inferior Creature
 are of their own strength and great abilities.
 Now if this door of Fierce Wrath should be un-
 bolted in them, and the Fruits thereof bud forth
 as they have done in Man ever since his transgres-
 sion, the whole World would be as it were on
 fire, in a most hideous combustion, for Man coul-
 d not live or subsist, but would be destroyed and
 devoured by the Beasts of the Field, Fowls of
 Heaven, and Fish of the Sea, were they but sen-
 sible of Mans inability, and their own strength
 and power, which the Creator hath hid from
 them, as the evil was hid or swallowed up of the
 good in Mans first Estate, for what were a hun-
 dred or a thousand Men to an Elephant, a Lyon
 a Tyger, or even a Horse, if Man should be de-
 bar'd of all helps of Arms and Inventions, and
 be confined unto his own Natural Weapons of
 Defences, as all Beasts are; nay, Man could not
 encounter with the Beasts, although he have the
 advantages of all Warlike Inventions and Cruel
 Weapons, if the Beasts had the knowledge of the
 Evil Fiery Wrathful Nature awakened in them as
 it is in Man, and from thence it is that Man does
 exceed

exceed all the inferior Creatures in Evil, for from the awakened Wrath arises Covetousness, Pride, Vain-glory, all kinds of Passion, evil Words and Works whatsoever, (many of which are against Nature) which the Beasts are free from, only the God of Nature hath endued all the Inferiors with a Principle of Self-preservation, or else this World would cease to be.

26. This is a high point in Religion, which every one ought from a deep sense seriously to consider of, for let the best of Men compare their Ways and Conversations with the Ways and Natural Conversation of Beasts, and they will find themselves much wanting of those Excellencies which may be found amongst the latter, viz. in respect of the Circumstances, of Generation, Covetousness, Pride, Envy, Evil Inclinations, Oppression, Violence, Murthers, Intemperances in Meats and Drinks, in vain Inventions, and Compositions of Foods and Drinks, in patiently enduring Hunger and Cold, and many other particulars; In this search, I say, Man would find himself to be a poor silly, far worse, and more miserable Creature than the Beasts; we are apt to call our Fellows Beasts, or like Beasts, but in them there is no such dark, fierce, wrathful, Nature awakened, neither doth any Beast do anything that is contrary to its Kind, or against their Law in Nature, therefore they do not commit Evil, that is, they do not transgress the first Law given them, which Man hath done, and doth daily, from whence arises his Turba or Dissatisfaction.

27. All Art, Cunning, or the like, to those whose Minds and Desires are imbibed and actuated in the deep Original, or Wrathful Principle, is Evil; but on the contrary, those that stand

still, and are guided by, and live in the operation of the Divine Pirnciple, it is Good, and a right Understanding of Gods Law and the Mysteries of Nature.

28. Whatsoever a Man gives himself unto, that he becomes strong in, be it either good or evil; as for example, if it be to drink more than need and Nature requires, he will in a little time come both to expect and need it; the like, if it be Drink that is improper, as Brandy, Wine, or the like; nay, if it be Coffee or Tea, if a Man be not wary, the use of it shall enslave him, so that he shall not know how to be without, and from drinking it moderately, he shall by degrees, and as it were insensibly slip into excess; and the very same thousands can experience of Tobacco; Nor is this only true in Meats and Drinks, but also in Dealings, Conversation, &c. as in Buying and Selling if you once give way to unjust gain, and take somewhat more than you ought for a Commodity, at first you may perceive your Conscience severely check you, but a little practise will make it easie and familiar; if a Man use bad Company, he will long after them, and will not be satisfied without them; if a Man accustom himself to Swearing, Lying, Jesting, Jearing, or Laughter, in short to any Vanity or Vice whatsoever, it will become essential or all one with him, and he will be in pain if he be not practising it, and so becomes a Vassal to Folly and Impiety; so in the Courses of Virrue, when Men faithfull y give up themselves thereunto, they by practise find them delightful, and as it were Natural, for every thing be it good or evil does secretly and yet powerfully incorporate with and strengthen its own Property, which does clearly manifest that Man is truely a Microcosm, or little World,

World, the Epitome of the whole Creation, and that all things have and find in him their similitude, and consequently are able to influence and work upon him, therefore it highly concerns all Men, to fix their Desires, and see that they tend towards Virtue, and to be careful in all their Words, Works, and Communications, how they may obtain that one thing necessary through whose power and operation all evil influences are overcome and withheld.

29. If a Man by his Employment generally be conversant with Swine, he becomes churlish, sordid, and of a Hoggish Nature; if with Horses, bold, proud, and surly; if with Dogs, fierce, snappish, ill-natured, and unclean; Those that are very much addicted to Hunting, fierce, cruel, and great Devourers, whence the Scripture express a Tyrant by the Title of a Mighty Hunter; So Robustick Employments, as Butchers, do render both such as use them, and those that do frequently converse with them, rude, surly, and inhuman; The contrary is to be understood of all cleanly Employments and Conversations, with People or other Creatures, innocent, meek, and benign, for whatsoever you touch has an innate sympathetical attraction, in the beginning insensible, until their agreeable qualities through manuring becomes more strong, and then will appear the secret power of changing, altering, increasing, and decreasing of the Properties and forms of Natture.

30. Now if outward Employments and Communications have such great power over our Desires and Inclinations, how much more must Meats and Drinks, by whose Virtue and Nourishment the Blood and Spirits (which sway the dispositions of the whole Man) are continually main-

maintained, and Life it self continued, Food and Nutriment being the bond of both the inward and outward Nature, and according to its goodness, cleanness, and the contrary, they both become either better or worse.

31. If Man was of no better Extract nor deeper Root than of the Principle of this World, (as all Beasts are) then he would have brought his Cloathing along with him, as they do, and would have been able to have lived without any Labour on Natures free Commons like them ; or if he had been designed a Creature of Prey, he would have been furnish'd with terrible Teeth, and Claws, &c.

32. He that will impose Laws on other Men, ought to begin with the knowledge of Gods Nature and himself, attentively to understand them all in a competent degree, and consider the wonderful Works of the Creator, and strive as much as in him lies to conform his Injunctions to those, and imitate the most perfect Example ; hence it was, that, as we doubt not, but *Mose*, the Lawgiver was Divinely inspired, so there was none of the famous Heathen Legislators, but pretended, and we a believed to hold Correspondence with some Deity that dictated those Laws which they promulgated to the People.

33. There is no Love where there is no Endeavours of Likeness, therefore in vain do any pretend to Love God and call themselves Christians, when all the tendency of their Actions and Conversations are directly opposite to the Divine Nature and Law, and are Diametricallly contrary to the glorious Pattern set them in the Life of the Blessed Jesus, whose Disciples they would be thought to be.

34. Whosoever therefore Worships God be-
cause

cause of him, is highly mistaken, for by this means he considers God as his Inferior, and the most profuse Sacrifice honour not God at all, if they offer not with a Mind intently devoted, for Sacrifices and Victims of Irrational things are but fuel to the Flames, and the prey of Sacrilege, but a Mind zealously fixed in purity Espouses the Divine Nature, for Like most infallibly tends to its like, therefore a Wise Man can only be said to be a Priest, a Lover of God and fit to Pray, for he only can Worship, that confounds not the Qualities of them he is to adore, but first making himself the Sacrifice, erects a Statue of God in his own Breast, and builds in his Soul a Temple for the Reception of the Celestial Light.

35. Hence it follows, that he is truly Pious, who having attained the knowledge of things Divine, returns his own Perfections, as his greatest glory, unto the cause from whence it flow'd, wholly resigning himself to a desire of enjoying that which is able to satisfy him.

36. These 3 last Aphorisms I have borrowed from the Comments of *Hiracles* on the Golden Verses of *Pythagoras*, writ in Greek more than 2000 years ago, which may shew that what I Recommend is no Novel; but asserted by the Wisest Ancients.

Of RE A S O N, from whence it proceeds, and Cause of its variety in Mankind.

1. **T**HERE is scarce any thing wherein Man is more proud of himself than in a certain Faculty, which he calls Reason; hence Aristotle defined Man to be a Rational Creature, though yet

Yet according to his own method of Logick, (which is the Art of Reasoning) it is thought several undergraduated Animals may fairly put in for a share in that Epethite of Difference; And still what this Reason is, where it exists, and whence it proceeds, (is a Question) 'tis certain it does not unfrequently take up Arms against it self, witness Mr. Hobbs, (a Person that might claim as great an interest in that Indowment as most our Age has known), who lays it down as a Maxim, That as oft as Reason is against a Man, (that is against Advantages and Inclinations) so oft would a Man be against Reason; witness also that Prodigy of Wit the late Earl of R——— who with the highest colour of Reason, wrote a virulent Satyr against Reason it self, endeavouring to expose it as the greatest Plague of Human kind, and which rendered them both more absurd and miserable than the most brutish of Beasts.

2. I alledge not this as partaking with or justifying either of these Authors, but only to shew how variable some Mens Conceptions are about this matter, which will further appear if we consider, that what one Man asserts and contends for as the most Rational thing in the World, another no way his inferior for parts, shall explode and laugh at as most absurd and contrary to Reason; and this Contradiction is not only seen in particular Men, but between great and numerous Parties, Sects, and whole Nations in things of the greatest importance, and daily in practise amongst them, as their Customs, Laws, Rites, and Ceremonies, both Civil and Religious; The Story is well known of that Eastern Prince, who having got in his Army some Indians that were wont to eat their Parents Bodies when dead, and other Europeans that buried theirs in the Ground, demand ed

manded of the first what they would take to quit their Custom, and suffer their Fathers to be inter'd, who cryed out Unanimously, Let the Gods forbid, that we should commit such unreasonable Impiety as to expose the dear Corps of our Ancestors to rot in the vilest of Elements; but when to the other on the contrary, he proposed the Eating of their Friends Bodies, they rejected it with horror, as the most unreasonable Overtures in the World.

3. Since therefore the Reason of Mankind appears to be so different, I shall endeavour briefly to penetrate into the Original Grounds of such its variety; in order whereunto, it will be requisite to consider the three grand Principles or Fountains, the Understanding and distinguishing of which will render us capable to know the Root whence the variety of Mans Reasoning doth arise and proceed, for to whichsoever of those each Man hath devoted himself, or entred into with his will, suitable thereunto will his Reason be.

4. The first Principle or Fountain is the Original Fire, or Fountain of all things, the Cause of all Life and Motion, which in its own Nature, devoid of the Sons Property, is a dark Poysonous Fierce Consuming Fire; as the highly worthy Moses saith, *The Father is a Jealous Angry God, and a Consuming Fire*, that is, without the qualification of the Divine power or Son of God, for it is the Son that influences, qualifies, enlightens and reconciles the dark harsh Father, and unites the Soul to its Creator, for from this dark harsh Principle the Soul of Man takes its Original, being an unbounded Fountain, having in it self a Free Will; and though it be fallen out of that glorious Estate it was first Created in, and forsaken

taken its beloved Spirit, or Sons Property, yet it is fallen into the Human Nature, and therefore stands in the possibility of being made better, if the Will enter into the Divine or second Principle, but worse it cannot be then it is in its own Nature, for this cause the great Light of the World said he came to seek and to save that which was lost, viz. the Souls of Men which had departed and separated from the guidance of the holy Principle, and lived in the operations of its own Nature and fierce harsh Fires; now if Man enters with his Will into this fierce, poysonous, dark, harsh Principle, and separates him self from the Light, and suffers his Soul to its operations in its own nature, so that this fierce party comes to be predominant in the Center of his Heart, then all the Reasonings of such a Man do arise and proceed from it, and unto such People Injustice, Covetousness, Pride, Domineering, Oppressions, Violence, Outraging, Envy, Backbiting, Fighting with, and killing not only our own Kind, but all others, seems to be natural, and therefore the highest of Reason with them, for they account those things and practises to be their rights and privileges, and that God justifies them in doing the Voice of the Fierce Wrath, as Captain Vratz the German that was Executed here some years ago for the Murther of Esquire Thin, being a little before his Death urg'd with the hainousness of his Crime, and what deep and sincere Repentance ought to be found in him before he could expect a Pardon from God, he answered, That he knew indeed that killing a Man was always amongst little People counted a great busines, but in many Circumstances lookt upon by Persons of Quality under a far different Aspect, and that he did not doubt but God Almighty would regard.

regard him as a Gentleman ; And if others that make profession of Human Butcheries do not speak out altogether so plainly, we may reasonably suppose they have yet ready the same Sentiments, or else they could never follow such Courses, without the least shew of Remorse ; and from this Principle as devoid of the second, does proceed not only amongst Heathens, Turks, and Jews, but even amongst those that call themselves Christians, all their bad Reason, Laws, Policies, Customs, and whatever else is of the nature of evil in Man, one to another, and to all inferior Creatures, all comes from the same dark Root.

5. The second grand Principle or Fountain is the holy meek Light, which proceeds from, and is continually begotten and generated by the Father, and it is of a most amiable and blessed nature, and this is the true Light and Spirit of the Soul which throughout shines or tinges all the harsh Altringent Qualities of the Father, and also the Soul of Man, which is, as is mentioned before, of the same nature, for without this blessed power the Human Soul is but a dark Fierce Fire, and an House of Death, but if a Man suffers his Will, which in it self is free, to enter into this amiable and blessed meek Principle of Light and Love, and will freely and humbly give up him or her self to this most gracious Spirit to be guided, ruled, and conducted in all its ways, then it becomes enlightened, and all its harsh, dark, fierce ardours, becomes as it were changed, qualified, and made meek, gentle, and courteous, this is the good genus, happy Demon, or good Angel, guardian, of every one that hearkeneth unto, and will be sure to bring him to Tranquility and Bliss, this is the Pearl of great value, which every one ought to seek with the highest

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Diligence, for when this good Principle come^s once to bear Rule in Man's Soul, than from it^s Blessed Nature, do all the Reasonings arise and proceed, and are tinged therewith, as Water-tast's of those Minerals, from or through which they pass, and such Peoples discourses shall not be vain, empty, fallacious, sophistical, pernicious, or unfruitful, but sound, efficacious and fruitful in every good Word and Work ; for that Man shall not only have his Conversation, as it were with Salt, administering Grace to the Hearers, but likewise will with all diligence, abandon Pride, Covetousness, stately High-mindednes, Envy, Malice, Cruelty, oppressing Violence, Fighting and Killing, not only of one another, but of all other inferior graduated Creatures, and so contributes as much as in him lies, to deliver the whole Creation and Creatures into that Glorious State or Liberty of the Sons of God, which the Apostle faith, they groan and travel in pain to be delivered into.

6. The Third Principle or Fountain, is the outward visible World, viz. The four Elements, the Sun, Stars, and all the Operations of the outward Nature, of which, Men, and all other Creatures are made and constituted ; as to their Bodies and Senses ; and if Man should degrade himself, and immerse himself too far into this External Nature or Principal, doting with all his Affections on these inferior things, and supposing his chief Happiness therein to consist, whereby the Spirit of the Great World is suffered to predominate and bear sway in the Heart, then all his Reason and Understanding is formed by, and continually generated from vain trifling outward Objects ; so that thenceforth all foolish and wicked Customs easily take place in him, and hurry

his

his Mind at their pleasure, from one Passion to another, till he arrives at the most foolish debauchery and extravagance, as a Man that has given up his Soul to sensual Love; the desire of Money, or earthly Honour, and the like; or if it be but to the cruel exercise of Hunting, or the foolish diversion of Gaming and Dancing, each of these persons, whose Minds are taken up and amused with that particular to which he has intailed himself; and accordingly, not only all his own Discourses borders theretupon, but he esteems any thing another can say to be impertinent and absurd, thus to an ambitious Spirit that designs the Conquest of Kingdoms, and building himself an airy Name, to be much talk'd of in the present and future Ages, as a brave Fellow? the desperate Mischiefs he has done, nothing is so acceptable, as to speak or hear of deep Policies of State, and suitable stratagems of War, of raising and disciplining Martial Troops, of Diving into the Councils of Princes, and contriving Projects of Greatness; but all this the besotted Inamorate cryes out against, as the silliest toil that ever Mortal undertook, and avows there is no Affair in this World so important; as good Cloaths, neat Address, and curious Compliments, to obtain the Grace and Favour of his good Mistress, whilst the covetous Miser, that wears his Heart in his Fob, and his Brains in his Bags, laughs at them both, as the most egregious Coxcombs that ever the Sun did yet shine upon, and will allow no Conversation to be, since that does not Treat of Debtor and Creditor, Houses, Lands, Sales, Mortgages, Executions, and Fifty per Cent. yet both he and the rest are run down as stupid Animals, Masters of not one dram of Reason, or good Sense, by a brisk Spark, who makes Wit and Repartee

partee, the Grand busines of Life, and will not disown himself to be the Author of a well talking Play ; for the place of Chancellor, or a thousand Guines paid down on the Nail, for he swears a Man ought not to value himself on the hazard, of Birth, Pelfe or Fortune ; but the true Riches of the Mind, which with him are only high Talking, extravagant Drinking, and wild Thinking, thus we see that each Man does prize himself upon, and value things, just as he has plunged his Spirit and Inclinations into them, by a habitual Custom and Afection.

7. Hence it is, thrt all wicked and foolish usages take place in Man, as intemperateness either in Diet, called Gluttony, or of Liquors, which is called Drunkenness, so Swearing, Lying, vain Plays and Games, fashions of superfluous Garments, idle Jeasting, Jeering, and many ridiculous Sports and Pastimes, as the Multitude calls them, do proceed, and most, or all these things, by inuring themselves thereunto, becomes their Reason, for from thence comes that vulgar Saying, which is swallowed as a Maxim ; *We had as good be out of the World as out of the Fashion*; and to speak truly, they had much better be out of this wicked fantastick World, than to follow its Vanities, which leads all its followers into, or joyns them with the first darke fierce principle of Wrath and Perdition, for all that is vain and fantastick is called Reason, when the Souls of Mankind are swallowed up in this Principle. But from what has been said, (and a prospect of the Actions and Conversations of Men) we may readily be enabled to make Judgment from what root each Man's reasoning proceeds, and whether they tend.



A Bill of Fare.

Of several excellent Dishes of Food, easily procured without Flesh and Blood, or the Dying groans of God's innocent and harmless Creatures, which do as far exceed those made of Flesh and Fish, as the Light doth Darkness, or the Day the Night, and will satisfie all the wants of Nature to the highest Degree, which Banquet I present to the Sons of Wisdom, and to all such as shall obtain that happy Condition, as to decline that depraved Custom of Killing and Eating their Fellow-Creatures, and whose desire is to Live according to the innocent Law of Nature, and do unto all Creatures as they would be done unto ; for the highest degree of Sanctity and Religion, is to imitate God, who is the Maker and Preserver of all things : Consider also, that thy Life is near and dear to thee, the like is to be understood of all other Creatures, as I have at large demonstrated in our Way to Health, Long Life, and Happiness.

1. **B**read and Water hath the first place of all Foods, and are the Foundation of dry and moist nourishment, and of themselves being wisely prepared, makes a good Food, of an opening, cleansing Nature and Operation, viz. Take Oatmeal and make it into a Gruel, as we have Taught in our Monthly Observations of Health, then put good Bread into it ; also take Water and good Wheat Flower, and make it into a Pap, and put Bread into it, and season it with Salt ; this and Bread, with a Glass of Water, a Man may

May live very well, which a Friend of mine of no mean Quality have done for near Two years, eating neither Flesh, nor any of their Fruits, neither does he wear any Woollen Garments, but Linen.

2. Bread and Butter, Bread and Cheese being eaten alone, or with Sallad Herbs washed, without either Salt, Oyl or Vinegar, makes a most excellent Food, of a cleansing exhilarating Quality, easie of Digestion; the frequent eating thereof, sweetens and generates good Blood, and fine Spirits, and prevents the generation of sower Humors, also keeps the Body open, and all Herbs thus eaten, let the Food be what it will, is to be preferred before those that are eaten with Salt, Vinegar and Oyl, especially for Women, and all Constitutions that are subject to generate sower Humors, and windy Diseases.

3. Bread and Butter eaten with our thin Gruel, wherein is only Salt to Season it, the best way of eating it is to bite and Soop, as you eat raw Milk and Bread; this is a most sweet and agreeable Food to the Stomack, of easy Concoction, and breeds good Blood, and causeth it to Circulate freely, and it is the most approved way of eating Water-gruel with Butter.

4. Bread, and Milk as it comes from the Cow, or raw, as they call it, is a most delicate Food, and Milk eaten thus, is not only the best Food, but the most; the frequent eating thereof doth sweeten the Blood, prevents sower Humors, carries Wind downward, and causeth it to pass away freely without any Trouble or Molestation to Nature, maintaining Health and good Complexion, and is to be prefer'd before all other ways of Eating, or Preparations, especially then boiled Milk, for boiling of Milk does fix or stagnate the fine, volatile

volatile Spirits, and makes it of a tough Nature by which the Stomack cannot so easily separate it, neither does it generate so fine Blood or Spirits ; for this cause, if you boil Milk, and then set it to Cream, it will not separate, or afford more than a thin Skin ; but remember that you do not eat your Milk before it be cold, not hot from the Cow, as most incline to ; the particular Reasons I have demonstrated in our *Good Housewife made a Doctor.*

5. Bread and Eggs, or Bread and raw Eggs, as they call them, is an excellent Food, and it hath the first place of all Meats made of Eggs, being easier of Concoction, generates finer and better nourishment, it naturally cleanseth the passages, and the frequent eating of Bread and raw Eggs preserves the Lungs, the Bellows of Life, chears and warms the Stomack, and frees it from Obstructions ; but remember that you break both ends, and suck both the White and Yolk by degrees together, and eat it with Bread, for the White is the strong Body, and the Yolk contains the Spirits, and therefore they being eaten together, are both wholsomer than assunder, and more agreeable unto Nature ; a little Custom will rendr them very pleasant and delightful to most, or all Constitutions.

6. Eggs, Parly and Sortel mixed or stirred together, and Fried in a Pan with Butter and a little Salt, and when done, melt some Butter and Vinegar and put on them, but you must not put too great a quantity of Herbs, for then it will render it more heavy and dull in Operation ; this is a Noble and most delicious Dish, and it affords a good nourishment, provided you eat not too much in quantity.

7. Eggs beaten together and Fried with Butter,

ter, and whendone, melt some Butter and Vinegar and put over them, is also a delightful and pleasant Dish, being much better and easier of Digestion, than the common way of Frying Eggs, as being lighter and more tender.

8. Eggs poached, and some Parsly boiled and cut small, and mixed with some Butter and Vinegar melted, makes a very fine D'sh, and gives great satisfaction to the Stomack, supplying Nature with Nourishment to the highest degree, and is very grateful to the Palate.

9. Eggs boiled in their Shells, and Eggs roast-ed, the last being the best, and eaten with Bread and Salt, or with Bread, Butter and Salt, is a good substantial Food; also Eggs broken and Butter'd over the Fire, is a good Food, being eaten with store of Bread.

10. Eggs being mixed with various sorts of Fruits, with Butter and Bread made into Pyes, is a sort of delicious Food that a Man may give himself the Liberty to Eat now and then to great satisfaction, and no detriment to Nature, provi-ded it be not too often.

11. Eggs poached and eaten with a Dish of boiled Spinage Buttered, is a good Food, and affords agreeable Nourishment, being eaten with plenty of good Bread.

12. Eggs with Flower and Water made into a Pau on the Fire, as we have directed in the fore-mentioned Book, *The Good Houswfe made a Doctor*, is a Noble Food, affording a brave clean-nourishment, being eaten either alone, or with Bread.

13. Raw Eggs broke into our thin white Wa-ter gruel, and brewed well together, with some Salt to season it, and then eaten with Bread, or Bread and Butter, makes a moist exhilarating Food,

Food, being of a warming Quality, and agreeable unto the Stomack, generates good Blood, and fine brisk Spirits; this Gruel is very good for all young People and Women, for the frequent use of this and others of our Spoon-meats, do naturally sweeten all the Humors, and prevents the generation of sower Juices, frees the passages from Windiness, and Griping pain.

14. Milk, Water and Flower makes a brave substantial Pap or Food, this afforts a strong nourishment, and such as eat frequently of it, shall not be subject, neither to the Gripes of the Stomack nor Bowels, and cuts off the generation of Wind in the bud, makes the Spirits brisk, the Body plump, fat, and of good Complexion, also it allays heat and drought, this being as friendly a Food to Nature as any Composition made by Fire with Milk.

16. One Egg broke into a Pint of good Ale, and brewed well together, and eaten with Bread, makes a brave Meal, and it hath a vigorous and quick operation in the Stomach; in the Summer you may drink or eat it cold with Bread, but in the Winter warm it.

17. Take a pint of Ale or good Beer, sweeten it with Sugar, then put it on the Fire, make it boiling hot, bat not boil, then take one or two Eggs beat them with a little Water, then brew them well with your hot sweetened Ale or Beer, this is a noble comforting sort of Food, or rather a rich Cordial, which do wonderfully replenish Nature with both dry and moist nourishment.

18. Rice and Water boiled and buttered is a friendly Food, and easie of Concoction, and affords a good nourishment.

19. Rice and Milk is also a noble Food, affording a substantial nourishment, especially if you

you put Sugar in it, and remember in what Spoon-meats soever you put Butter, let no Sugar come, and where you put Sugar let no Butter be.

20. An Egg or two beaten and brewed in a pint of raw Milk, as they call it, either cold or warm, according to the season of the year, is a Noble substantial Food, affording a most excellent Nourishment; the frequent eating thereof, prevents the generation of lower windy Humors, (which are the original of many cruel Diseases, more especially in Women and Children) and gives all good healthy Complexion.

21. Milk made boiling hot, and then thickned with Eggs, is a brave substantial Food, of a friendly mild Nature and Operation, agreeable to most or all People.

22. There is also made of Milk several other sorts of Food, viz. Cheesecakes, Custards, VVhitepots, all which are much of one Nature and Operation, they nourish much, and are substantial, but are not to be eaten too frequently.

23. Spinnage boiled, or stewed, and buttered and eaten with Bread, makes a brave cleansing Food, easie of Concoction, and generates good Blood, and sweetens the Humors, moves and opens Obstructions.

24. Spinnage, and the young buds of Colworts boiled in plenty of good VVater, with a quick brisk Fire, and eaten only with Bread, Butter and Salt, is fine pleasant delightful Food, affording a good clean nourishment.

25. Spinnage boild with the sound tops of Mint and Balm, seasoned with Salt and Butter, and eaten with Bread, makes a Noble Dish, of a warming Quality, and gives great satisfaction to the

stomach, affording an excellent nourish-
it.

26. Spinnage, Endive, and young Parfley, boiled and eaten with Bread, Butter, and Salt, is a brave friendly exhilarating Food, generating good Blood, and fine brisk Spirits, cleanseth the Passages, and loosens the Belly.

27. Boiled Cabbedge, Collyflowers, and Coll-worts, being eaten with Butter, Vinegar, Salt, and Bread, the last of the 3 being the best, for they loosen the Belly, purge by Urine, and afe easie of Concoction; but remember that you boil them in plenty of good Water, with a quick Fire, and not too much, which is to be observed in all the preparations of Herbs and Grains.

28. Asparagus boiled and eaten with Bread, Butter, and Salt, is a most delicious Food, they afford a clean nourishment, and are friendly to the Stomach, opens Obstrunctions, loosens the Belly, and powerfully purges by Urine.

29 Artichokes boiled, and eaten with Bread, Butter, and Salt, are an excellent Food, and generates a substantial nourishment; a Man may make a noble Meal of them.

30. Green Beans boiled and eaten with Salt, Butter, and Bread, is a most pleasant Food, they gently open the Belly, affording a good nourishment, if you eat temperately of them, for they are an entising Food. Let all People subject to windy Diseases eat them sparingly.

31. French or Kidney Beans boiled in plenty of Water with a brisk Fire, and eaten with Bread, Butter, and Salt, makes a brave delightful Dish of Food, of a cleansing opening nature and operation, they purge by Urine, and gently open the Belly, affording a good nourishment, provided they are eaten temperately, which is cheifly to be regarded in all green Foods.

32. Green Pease boiled and seasoned with Butter, and eaten with Bread, makes a pleasant Dish of Food, their nourishment is strong, they are windy if not sparingly eaten.

33. Dry Pease being boiled in plenty of good soft Water, being seasoned with Salt and Butter, makes a substantial Dish of Food, and affords a strong nourishment, and are good for all strong labouring Men.

34. Boiled Turnips makes a very good Dish of Food, being seasoned with Salt Butter, and eaten with Bread, especially for all young People, they open and cleanse the Passages, and are easie of digestion, and may with safety be eaten plentifully, their colour declares their excellent Vertues.

35. Parsnips boiled in plenty of good Water, seasoned with Salt, Vinegar, Butter, and Mustard, makes a brave substantial hearty Dish of Food, and are friendly to most Constitutions.

36. Carrots boiled and seasoned with Salt and Butter, and eaten with good Bread, is a fine Dish of Food, very pleasant and wholesome, and are of easie Concoction, the deep red are the best.

37. Roasted or boiled Potatoes eaten with Butter, Salt, and Vinegar, makes a pleasant Dish of Food, very grateful to the Stomach, and are easie of digestion, now and then a Meal of them may do well.

38. Apple-Dumplings eaten with Butter, or Butter and Sugar, hath the first place of most sorts of Puddings, they are easie of Concoction, and afford a friendly nourishment.

39. Plain Dumplings made very small, viz. with good Flower, Milk, Eggs, and a little Butter mixed or work'd up in them, and made thin like small Cakes about as large as a Crown Piece, and

and put into boiling Water, which will be boiled in a little time, this is a noble substantial Food, very sweet and pleasant, of a warming nature, of an easie friendly operation.

40. Plain Puddings made with Eggs, Flower, and Milk, well boiled and buttered, makes a firm Food, agreeable to the Stomach, being eaten temperately is both wholesom and healthy.

41. Boiled Dumplins made only with Flower, Milk, or Water, with a little Ginger, which is the best Spice for Puddings, with Yeast or Barm, and when done buttered, is a very good wholesome Food, and of easie digestion, of this alone a Man may now and then make a good Meal.

42. Boiled Puddings made with Flower, Milk, and Eggs, and Raisons or Currans, and buttered, makes a pleasant Food, and a Man may now and then give himself the liberty to make a Meal thereof without prejudice.

43. There are also several sorts of light Puddings made of Bread, and various sorts of ingredients, which are pleasant to the Pallat, and not ungrateful to the Stomach, if sparingly eaten.

44. Rice Puddings both plain and made of Fruit, which for the most part are a pleasant sort of Food, easie of digestion, and may be freely eaten.

45. There are also several of Baked Puddings, which to most young People are delightful, they afford a good strong nourishment, and are best for such as Labour.

46. Apple-pies made with Fruit that is neither too green or unripe, nor too old or far spent, are a very good Food, especially for young People, they afford a good nourishment, and are friendly to Nature.

47. Pear-pies being full ripe, makes a fine, gentle

gentle, friendly Food, of easie Concoction.

48. Rhedishes and Bread and Butter is a very good Food, and a Man may now and then make a good Meal thereof; this affords a substantial nourishment, far exceeding a Flesh Dinner.

49. Parsley and Bread and Butter makes a noble exhilarating Food, agreeable to Nature, nothing more friendly to the Stomach, breeds good Blood, and fine Spirits.

50. Sorrel and Bread and Butter makes a brave brisk Food, easie and quick of digestion, cleanseth the Stomach, and opens the Belly, and generates good Blood.

51. Balm and Bread and Butter makes an excellent Food, of a clearing warming Quality, no sort of Food makes a better Nourishment.

52. Sage and Bread and Butter makes excellent Food, affords a good nourishment; its particular operation is, it warms the Stomach, and expels Wind.

53. Milk Pottage, viz. half Milk, and half Water, mix it, and put it on your Fire, when boiling hot then take it off the Fire, and brew it with some Oatmeal, neatly tempered or mixed with a spoonful of cold Water or Milk, season it with Salt, and eaten with Bread, makes a very good substantial Food, affording a good nourishment, agreeable to the Stomach; But remember that it be made thin, and full half Water, otherwise it will be heavy on the Stomach, especially if it be for weakly Consumptive People.

54. There is also a brave sort of Food made of Wheat and Milk called Furmitry, some make it plain, and others add Fruit to it, the plain is the best, but they are both very good, affording a firm substantial nourishment, of a mild friendly operation, the frequent use of this is a grand enemy

my to the generation of fower windy Humours.

55. Boiled Wheat buttered, is a noble Dish, and with this alone a Man may make a better and more satisfactory Meal, than with Princeely variety ; it affords a sweet friendly, and most agreeable nourishment, easie of concoction, and generates fine thin Blood.

56. Take good white Pease boil them, when near done, add green Sage and Onions cut small, then season it with Salt and Butter ; but in the Winter, when green Sage is not good, then take that which is dried according to our Directions in *The Way to Health, long Life, and Happiness,* which is to be preferred before green ; This is a brave strong substantial Pottage, very grateful to the Pallate, and agreeable to the Stomach.

57. Directions to make several sorts of Herb Pottage, viz. Take what quantity you please of good Water, make it boiling hot, then have your Herb or Herbe ready washed, not cut as the usual custom is, put them into your boiling hot Water, let your Vessel continue on the Fire till your Liquor begins to boil, then take it off the Fire, and let your Herbs remain in your boiling Liquor 2 or 3 minutes, after which take your Herbs out, then brew your hot Infusion with a little small ground Oatmeal, which you must have ready, temper'd with a spoonful or two of cold Water, adding Salt and Butter to it, which ought to be heated with your Oatmeal ; This Pottage or Gruel you may eat with Bread or without, as you find most agreeable to your Stomach ; All Herb Pottages made after this method are far more commendable for all good purposes than that made the common and usual way, for the hot Liquor in a moments time draws forth all the fine, spirituous, mild, friendly, opening, cleansing.

Vertues, and leaves the more gross, raw, or crude quality behind, even as the first hot Liquor put on Malt does attract the best and most spiritual Vertues and strength of the Malt; for in most or all Infusions the fine spirituous qualities separate and do first give themselves forth into any proper Ministrum or Liquor.

58. Smallage makes a Pottage or Gruel of a cleansing quality, it purifies the Blood, opens Obstructions of the Liver and Spleen; this Pottage alone eaten twice a day, is an effectual Remedy against all Consumptive Humours.

59. Sallary does also make a brave Physical Pottage, it warms and comforts the Spirits, affords a good nourishment, and is an admirable Remedy against windy fower Humours.

60. Leek Pottage is not only good Food, but it is also profitable against all Obstructions of the Winters, and is good against short windedness, and other Obstructions of the Breast, and affords a good clean nourishment.

61. Onion Pottage; this eaten with good Bread, Butter, and Salt, makes a brave Meal of it self, it is also good against difficult breathing.

62. Garlick Pottage is chiefly good for full Bodied Corpulent People, and such as are troubled with Coughs, the Stones, and Gravel.

63. Parsley Pottage warms the Stomach, cheers the Spirits, and is very agreeable to the Stomach, being eaten with Bread, Butter, and Salt; a Man may make a very good Meal thereof.

64. Mint makes a noble exhilarating Pottage, the frequent eating thereof, does not only prevent windy Humours in the Passages, but it mightily strengthens the Receptive Faculty of the Stomach.

65. Balm makes a Pottage of a warming comforting quality, and is a gallant Food, affording excellent nourishment; this alone makes a noble Meal to the highest satisfaction of the Stomach.

66. Water-Cresses made into Pottage being eaten with Bread, Butter, and Salt, is not only a good Food, but the frequent use thereof cleanseth the Blood, and prevents Fumes and Vapours from flying into the Crown.

67. Sweet Charwel makes an excellent Pottage being eaten with Bread, Butter, and Salt, is not only a brave Food, but it warms cold Stomachs, and is a friend to the Lungs.

68. Take Currans boil them in your Water, when almost done, mix a little small Oatmeal with 2 spoonfulls of cold Water, stir it in and let it boil a little, when done season it with Salt, adding Sugar to it; this eaten with Bread makes a good Meal. You may add Butter as most good Housewives do; but I must tell them, that it makes it heavy on the Stomach, and apt to send Fumes into the Head.

69. Boil your Raisins in Water, as is mentioned before of Currans, when almost done, then stir your tempered Oatmeal in, and let it boil a small time, when done add Salt, Sugar, and Bread; you may add Butter, especially if the Eaters thereof be strong working People; This Pottage affords much nourishment, and a Man may sometimes make a very good Meal of this alone.

70. Take Raisins, Currans, and a few Prunes, boil them in good Water, when near done, thicken it with white Bread, adding Spice, Sugar, Butter, and Salt. This is a rich Pottage, affording a great nourishment, and therefore it must be eaten the more sparingly.

71. A piece of good Bread, and a Pint of good Ale or Beer, makes a very galant Meal, it warms the Stomach, is easie of digestion, generates good Blood, and it has a quick and pleasant operation.

72. Bread and half a Pint of good Canary Wine, a Man may make a noble and most delightful Meal; even to the highest satisfaction of Nature.

72. Bread and a Pint of good Cyder, do also make a good Meal, it breeds good nourishment, and makes a Man full of life and spirit.

73. Bread and half a Pint of Cherry Wine, Gooseberry Wine, or Currans Wine, with this about a Man may make a brave Dinner, it affords a noble brisk spirit and nourishment.

74. Plummary is an ancient Food the Britains used to eat, and the use of it is still continued amongst the Welsh; The Britains, and those that now eat this sort of Gruel, hall and have various ways of eating of it, ~~six~~ to mix Ale with it, and so eat it with Bread, others Milk, Grease, ~~and~~ ~~the~~ like, which mixtures do very well. This Gruel I commend to all weak Stomach'd People, and especially to such whose Breasts and Passages are surred, and obstructed by Sweet, though hard phlegmy matter; it being an excellent remedy against all such Infirmities.

75. Bonnielubber is a sort of Milk Mealy and though first Spoke of, deserves the last place, for its excellent Vertues; Bonnielubber is nothing but Milk that has stood till it is fower, and become of a thick slippery substance; this is an innocent Food being eaten with good Bread, ~~or~~ ~~the~~ Soulds, especially for Consumptives People, and such as are troubled with any kind of stoppages of the Breast, it naturally opens the passages,

sages, it's easie of concoction, and helps to digest all hard or sweeter Foods, it also cools and cleanseth the whole Body, and renders it brisk and lively, quencheth thirst to admiration; And with this or any one of the forementioned Dishes of Food, any Person may make a hearty Meal thereof with great satisfaction.

But remember always this grand Truth, viz. That Nature undepraved is simple and innocent, and is satisfied with a proportionable Food, a few things supplies all her wants, therefore seek not many Dishes, nor variety of Foods, especially at one Meal, for most Diseases and Distempers are contracted through excess and inordinate living; nor doth any thing preserve the Body, and also the Mind in perfect health, so much as sobriety and temperance, and not to heap together various sorts of Foods beyond the necessary or the digestive power of Nature: The ancient Wise Men that lived to great Ages in perfect health, were contented with simple Food and mean Drink, and it would be our happiness to imitate them; I wish I might be an Instrument to persuade my Countrymen to such Moderation.

F I N I S.

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